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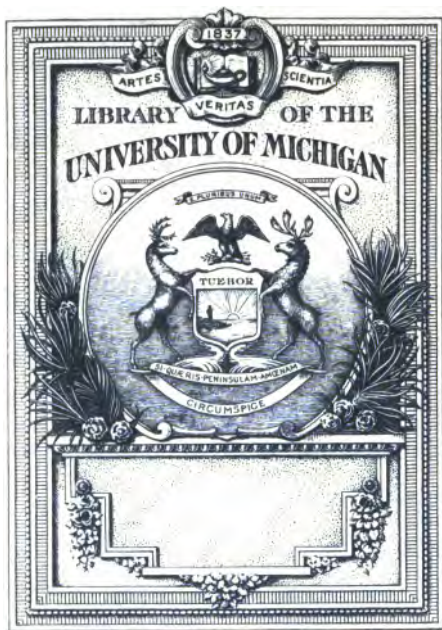
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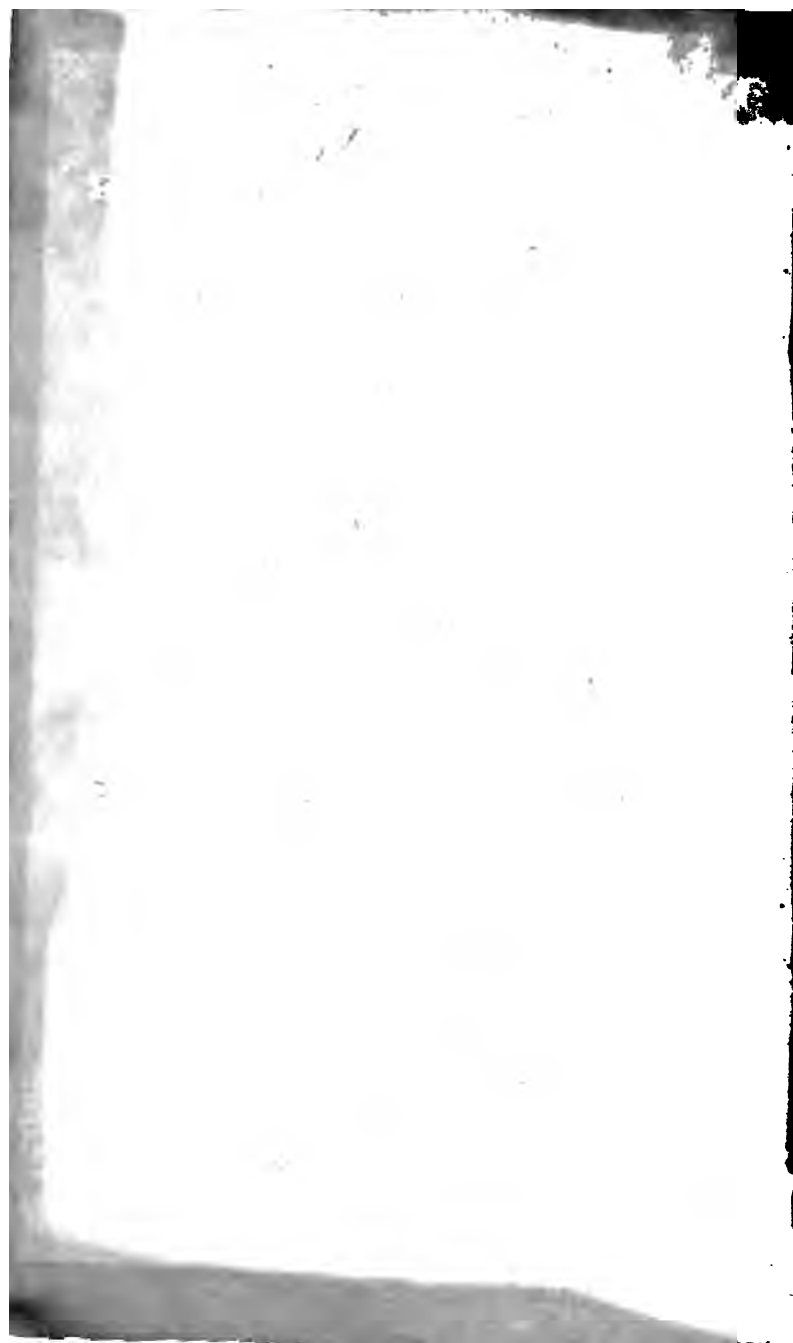
He married a daughter of  
Laurence Groulson, Speaker of  
the Provincial Assembly.

He died in Exile, in Eng  
land in 1803, aged 72 years.

This work was first published  
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B. H. SUNDLUFF NO 39

BRIEF  
COMMENTARIES

UPON SUCH PARTS OF  
THE REVELATION

AND OTHER  
*PROPHECIES*

AS IMMEDIATELY REFER TO THE PRESENT TIMES.

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WITH THE  
PROPHETIC, or, ANTICIPATED HISTORY  
OF THE  
*CHURCH OF ROME.*

TO WHICH IS ADDED,  
*A PILL FOR THE INFIDEL AND ATHEIST*

---

BY JOSEPH GALLOWAY.

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IN TWO VOLUMES.

VOL. I.

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## INTRODUCTION.

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**H**ITHERTO Commentators upon the APOCALYPSE, seem to have done more harm to the cause of Christianity than good. They have rather thrown this sacred part of the word of God, this Corner Stone of the Gospel of Christ into the back ground, than brought it forward into that conspicuous point of view which its excellence and high importance in the great Work of Redemption manifestly require.— Their method of unfolding its different subjects has been so indigested, loose, and desultory, that instead of removing the veil of allegory in which, for the most part, it was intentionally clothed by its divine Author, they have inadvertently involved it in a Wilderness of dark Confusion. Indeed, judging from their comments, they do not seem to have understood either the scope, design, or end for which it was given; but to me it seems impossible for a serious and attentive mind duly to consider it; without perceiving that it is, upon a general view of it throughout what it imports to be;

1. A prophetic general history of the judgments and providence of God during the period of his covenant of grace; or, in other words, *an anticipated history of the Church of Christ, from the promulgation of his gospel to the end of the World.*

2. That this general history is methodically divided by proper episodes, into distinct prophecies, or particular histories of her different *enemies*, and her warfare with them respectively, as they should successively rise in the world; during her probationary and militant state.

3. That being written, for the most part, in the most ancient, mystical, figurative, and obsolete of dialects, those histories were not intended, by their divine author, to be fully understood, until the events foretold should *come to pass*; and being compared with the true signification of their proper figures, the *truth of prophecy*, and the Almighty power of God might be *demonstrated*; and his holy *Fear*, the necessary means of their salvation might be duly impressed on the hearts of mankind. Warmed with these sentiments the *great Lord Bacon* had earnestly advised all following commentators, “to sort the prophecies, by separating those which relate to past from those which relate to future events, and to confine their comments to the former, until the latter by being fulfilled, should come to their aid, and enable them by comparing and applying the figures to their proper events to

understand them". Nor has that pious and profound philosopher Sir I. Newton been wanting in fore-warning them "of the danger of becoming (false) prophets, by attempting to explain such prophecies as had not been fulfilled" And yet, strange it is to tell, the united voice of these great men has not been heard, or if heard, has been treated with neglect if not contempt, more especially by modern commentators; for these, although many of them learned and pious men, in their dissertations upon the apocalypse, have so mixed and confounded the different histories of the several enemies of the church of Christ, by their erroneous and licentious constructions and applications of the signs of different to one and the same power, and the signs of those which are yet to come, to those which are past, that the most inquisitive and intelligent mind, taking them as their guide, can derive no satisfaction or solid conviction either of the design, utility, or truth of the prophecies, from their works.

PROPHECY is generally understood to be *an anticipated history of events from the beginning of the world to the end of time.* It may be classed among the first, and greatest of miracles, ever presented to the human mind. It is almost coeval with the world itself. God himself vouchsafed to foretel to Adam his own future state, and that of his descendants, immediately after his disobedience and fall\*.— And it was *that* God, who has since inspired

\* Gen. iii. 15—20.

“his servants the prophets,” from Noah to John the divine, with the spirit of prophecy; by impressing their minds with a perfect view of the great and prominent events which were to come to pass in the world to the end of time: a miracle as much above the power of man to perform, and as utterly incomprehensible to the human intellect, in its natural state, as curing the *blind*, raising the *dead*, or the conception of a *virgin*.

Having said so much, it is scarcely necessary to anticipate the reader's judgment, by informing him, that I have not followed the track of former commentators; but on the contrary reversed their method of explaining this truly important part of the WORD OF GOD. I have first sorted the different prophecies which have been fulfilled from those which have not. I have then carefully, and I trust, critically, I am sure honestly, considered and translated, the figures and allegories, of a prophecy already fulfilled, from their mysterious into what I conceived to be their true literal prophetic meanings supported as well by a just typical resemblance of the figures to their proper objects, as by other texts of scripture, where they are used to convey a similar or the same sense. Pursuing this method, at the first view of the context, it was easy to perceive they did not refer to any of the enemies of the church, foretold in the preceding part of the Revelation, such as the Pagan Roman Emperors and Mohamedan powers, whether Saracen



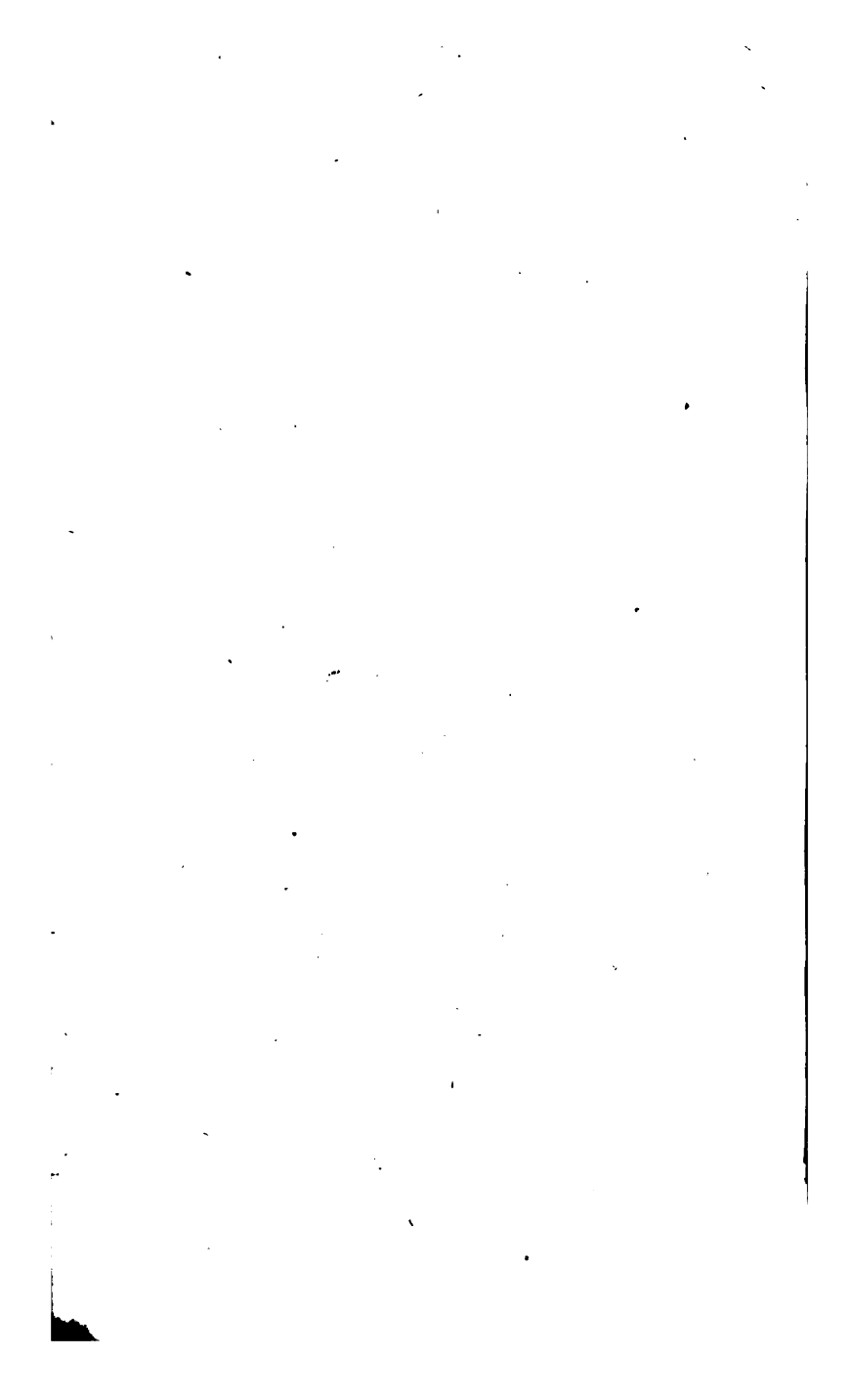
or Ottoman, whose persecutions had been before foretold under the first five trumpets. Nor had I travelled far, in this method of construction, before the descriptive figures appeared to bear a strong aspect and typical resemblance to some exploit, action or policy, of the Church of Rome. And as I travelled on, the Light of Truth, at every step, appeared brighter and brighter; and when I had reached the end of my journey, the just resemblance of every sign to its proper object, together with the general agreement, harmony, and strict unison of every figure, poured into my mind conviction irresistible, that *the sole, separate, and complete prophetic history of the Church of Rome was contained in the first eleven verses of the xiii chapter of the Revelation.*"

I will no longer detain the reader in the porch of the following dissertation, save only to request, that as my only aim is to rescue that awful and important part of the Word of God, the APOCALYPSE, from the oblivion into which it has been too long sinking, partly by the neglect and mis-constructions of those whose more especial duty it has been to support it, and partly by the slanders of those who have had no hope of deriving benefit from its divine blessings; if the reader, I say, knows any thing better, or should discover any errors I may have committed, *he will candidly impart them*; if not, that he will apply them, with me, to that glorious purpose for which they

were given by "the lip of truth, which shall be established for ever." Proverbs xii. 19.

In this course of seeking after the truth, I have freely treated of such parts of the prophecies as refer to the lately *past and present events*; but in respect to those which refer only to the future, I have treated of them much in the words of the prophet without enlarging upon them, with design only to prove the regular order of their succession, and their connexion with the past, leaving a particular explication of them to others, when the events shall come to fulfil them. My comments on the first are cheerfully submitted to the critical consideration of the pious and the learned, because I know it is thence I may hope for a refutation of the errors I may have inadvertently and in haste committed; and as to the latter, I have to entreat the reader to consider them as only conjectures arising out of the probable and not scientific meaning of the prophecies; for I hesitate not to subscribe to the opinion of the great Sir Isaac Newton, that "the design of God in giving the prophecies was not to gratify the curiosities of men by enabling them to *foreknow* things; but that after they were fulfilled they might be interpreted by the events and his own providence, and not that of the interpreter's; and that thus it might be manifested to the *world*."





A  
BRIEF COMMENTARY,  
Ec. Ec.

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CHAP. I.

*A Summary of the prominent Events contained in the Apocalypse.*

BEFORE I proceed to the awful task I have undertaken in the title-page, it seems not improper to lay before the reader a *summary view* of the contents of the Apocalypse. It will disclose to him a series of wonderful events, foretold in the first century, and which have come to pass since that time, during the course of one thousand seven hundred years; and in the exact *chronological* order in which they were foretold. It will enable him to judge of the unity, the sublimity, and excellence of this sacred record of the providence of God, and

convince him that no power, save a God of infinite wisdom, can be the author of it. It will, moreover, assist him in his judgment upon the propriety of my explication of the marks and signs contained in it, which refer to the *present times*, and upon my application of them to their proper events.

The Apocalypse, then, is the most important, sublime, and awful theme, that ever employed the mind of man. It contains the PROPHETICAL HISTORY OF ALL THE PROMINENT EVENTS, IN WHICH THE CHURCH OF CHRIST WAS TO BE CONCERNED, FROM HER RISE TO HER FINAL CONQUEST AND TRIUMPH OVER ALL HER OPPONENTS AND ENEMIES, IN THE STRENGTH AND BLESSING OF HER GLORIFIED REDEEMER, THE SON OF GOD; AND TO THE CONSUMMATION OF ALL THINGS. In this grand and sacred theme the principal characters are—

1. The I AM that I AM\*, “The Alpha  
“and Omega, the beginning and the ending,  
“and which is, and which was, and which is  
“to come†;” the one, supreme, uncreated,  
self-existing GOD; the Creator and Ruler of  
all things.

2. JESUS CHRIST, the ever blessed Son†  
of GOD, and Redeemer of a fallen world.

3. The TWO WITNESSES of GOD §.

\* Exod. iii. 14.

† Matth. xvii. 5.

† Rev. i. 11. xxi. 5, 6.

§ Rev. xi. 3.

4. SATAN \*, the fallen spirit, and the origin of all evil, the great enemy, the tempter, and deceiver of the whole world.

5. The DRAGON †, or the powers of *paganism*, the agents and ministers of Satan, and the opposers and persecutors of the church of Christ.

6. The great *sensual apostate* ‡, MOHAMED, in the East, and the great idolatrous apostate §, the *Pope*, in the West, the contemporary destructive enemies of the church.

7. THE "BEAST OF THE BOTTOMLESS PIT ||," or the "Beast of the earth," or the powers of *atheism*, established by revolutionary France; another agent of Satan, and yet greater enemy of God and man.

8. BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH ¶; a mighty power to be formed *hereafter* by Satan, to consist of a confederacy of all the before-mentioned enemies of the word of God, and church of Christ.

9. GOG AND MAGOG \*\*, another mighty power, which is to be formed under the banners of Satan, by a combination of all the wick-

\* Rev. xii. 9. xx. 2.

† Rev. ix. 1, 2.

‡ Rev. xi. 7.

\*\* Rev. xx. 8.

† Ezek. xxviii. 3. Rev. xii. 9.

§ Rev. xiii. 1.

¶ Rev. xvi. 13. xvii. 5.

ed and ungodly upon the earth; with design to make one great effort to destroy the church and kingdom of Christ, preparatory to the last judgment, and the consummation of all things.

This subject the prophet begins, by declaring his authority to treat of it: and this authority is given by a power no less than God himself, through Jesus Christ. In strict conformity to his instructions, received from time to time in his several visions, he begins his narration \* of future events, with those which were in a peculiar manner to attend the seven primitive churches; because their establishment, by the Apostles, was the foundation of the general church of Christ; the first great and most important event which succeeded his crucifixion and ascension.

He then proceeds to the *general history* of the church, consisting of the seven churches united: and this he represents as contained in “a book sealed with seven seals,†” which, in his vision, “he saw in the *right* hand of “God, sitting upon his *throne* :” a book which “no man in *heaven*, nor in the *earth*, neither “under the earth, was found worthy or able, “to loose the seals thereof, neither to read or “look thereon.” That is, a book which neither the departed patriarchs nor prophets who were in heaven, nor the most just and perfect mortals then living on the earth, nor any of those who were not risen from the dead, were

\* Chap. i. ii. iii.

† Rev. v.



found worthy to look upon, and much less to open the seals, to read and understand it. Yet there was found *one*, who had been *a man*, worthy not only to look upon, but to loose the seals of the book, to read and to communicate the contents thereof to the prophet : and this “ was the lion of the tribe of Judah, the root “ of David, the Lamb of God :” the revealer of his word, and the Redeemer of mankind. To this Lamb of God the book is delivered, and by him the seals are opened, and the contents thereof made known to the prophet, in sundry visions, and in the same order of time in which they were afterwards to be fulfilled, in regular succession.

Having thus declared his authority, and the divine source whence he received his knowledge of futurity, the prophet divides his subject into three great parts, or successive periods of events, under the allegory of *seals*, *trumpets*, and *vials*\*. Each of these great topics he again

\* It being the will of the Divine Author of prophecy, that the events foretold should not be foreseen nor perfectly known until they should come to pass, they are figuratively represented, as contained in a book *sealed* with seven seals : a *seal* being an instrument commonly used to conceal, from the sight and knowledge of men, that which is contained within the thing sealed, and not intended to be known until the proper time. A *trumpet* is used in war to call the soldier to his duty, when he has strayed from it : and therefore the prophet makes use of it as a symbol of the visitations of God, intended to summon the church, in the course of her warfare with a licentious world, to a faithful discharge of her duty, when she should wantonly depart from the word of God. A *vial* is a vessel in which chymists preserve inflammable spirits, which destroy that upon which it is poured out ; and therefore is a proper figure for the *wrath* of God, reserved to be poured out upon the wicked in the last day.

subdivides into lesser periods, under *seven* seals, *seven* trumpets, and *seven* vials; and in order to preserve the connection of events, and harmony of his narration, he makes use of the seventh and last seal to introduce the subjects of the trumpets; of the seventh and last trumpet, those of the vials; and of the seventh and last vial, that of the last trump, by which the whole race of Adam shall be summoned before the judgment seat of a righteous, offended, and long-forbearing God, to answer for the deeds "done in the body."

The contents of the seven seals are revealed to him by Christ himself, because they relate to the blessed progress and exaltation of the church established, through his divine mission and auspices\*. The contents of the trumpets are disclosed by angels, and not by Christ, because they announce the judgments of God upon the wicked; and this was altogether inconsistent with the office of "the Lamb of God," the Prince of Peace†, and "Mediator between God and men." And the contents of the vials of the wrath of God upon the ungodly, by a voice from the throne of God himself.

Under the symbol of the seven seals, he foretells the wonderful progress of the revealed word of God, and its blessed influence over the minds, actions, and morals of mankind; or in other words, the miraculous success of

\* Rev. vi. 1, 2, 3, 5, 7, 9. 12. viii. 2, 6, 7, 8, 9, 10, 12. xvi. 1.

† Isa. v. 9.

the church of Christ, in propagating his gospel, which he declares should "go forth conquering and to conquer\*;" or converting and to convert the heathen world, from its miserable state of darkness, to the light of eternal truth, notwithstanding the dreadful opposition and persecution of the pagan powers. This great prophetic event became perfectly fulfilled in the fourth century, two hundred years after it had been foretold, when *Constantine the Great*, and the Emperors who succeeded him, and whose dominions extended over a great part of the earth, were converted to the Christian faith; when the pagan powers, civil as well as ecclesiastical, were extirpated; their magistrates, oracles, priests, and temples, suppressed; their immense revenues confiscated; their farther opposition and persecution of the church rendered impossible; and the word of God, as it were, being seated upon the late throne of pagan idolatry, extended over the greater part of the world. The natural, and I may say, the necessary consequences of which were, that pride, ambition, lust, and darkness, with all their train of evil, discontent, quarrel, and discord, which had arisen, and kept the world in one continued ferment of war and blood, from the time of the dispersion of the sons of Noah, to that epoch; and which had given rise to the four despotic and wicked empires, described by Daniel, under the appella-

tion of the four beasts (namely, the Babylonian, Persian, Grecian, and Roman), in a manner ceased under the influence and operation of the pure word of God : insomuch, that the historians of that day have emphatically distinguished it as the age of " blessed tranquillity," " beata tranquillitas." Thus the seals bring down a chain of events, consisting of the great contest between the unerring truths, and perfect light of the word of God, and the falsehood and ignorance of pagan idolatry, to the *fourth century*.

But as neither the converted world, nor even the primitive churches, had arrived at such a degree of moral rectitude, and perfect faith, as to entitle them to their final redemption and everlasting peace, they did not long enjoy this happy change. Elated with prosperity, they became, with inconceivable folly and monstrous ingratitude, forgetful of the Cause and Author of their wonderful delivery. They perverted and distorted the plain and intelligible word of God, into a mystical jargon, and abominable heresies ; and thus wantonly strayed from, and lost sight of that light and truth, which had miraculously led them out of pagan darkness and captivity into the path of everlasting life.

Such was the degenerated state of Christians in the beginning of the *fifth century*, which surely deserved the divine reprehension and chastisement ; and therefore it pleased God to suffer them to return to their former state of

discord, war and blood. These wars the prophet foretels under the first four *trumpets*\*.—The irruptions of the Goths, Huns, Vandals, and other barbarous nations, into the Roman empire, then in the possession of the Christian church, began in the early part of this century, and continued to the latter end of the sixth. During that period, the Christian church was severely corrected and punished, with rapine, havoc, and desolation, and millions of her professors were put to death. But instead of being reformed by these great and afflicting visitations, it was foreseen that she would continue to fall into heresies yet more inconsistent with the word of God : the prophet, therefore in the last verse of this chapter, denounces three *woes*, which he means to describe, in the subsequent part of his prophecy. “Wo, wo, wo, “to the inhabitants of the earth, by reason of “the other voices of the trumpets of the three “angels, which are yet to sound.”

We have seen that the first four trumpets are simply called trumpets, because they were only to announce the predatory incursions of the barbarian nations, those visitations of God mercifully intended to remind the church of the peace and tranquility she had lately enjoyed, while she held the true faith, and obeyed the divine precept of her immaculate Founder. But the three trumpets, which were to follow, are represented as events replete with affliction

\* Chap. viii. 7, 8, 9, 10, 11, 12.

and woe. They are called by commentators the three *wo*-trumpets, because, under the two first, the dreadful persecutions, the darkness and misery, by which the church was to be overwhelmed, or as it is expressed\*, “trodden under foot” by the Mohamedan and Papal heresies, are foretold, and because the third was to sound the events of the seven last vials of the wrath of God†, which were to be poured out upon the ungodly in the *last day*.

From the rise of the church, down to the beginning of the seventh century, she had continued united under the Apostles, and afterwards under general councils. Her faith in God, and in Jesus Christ, notwithstanding occasional dissensions, and short-lived schisms, remained generally the same. There was no actual and final separation before that epoch; but the time was now come, that the long continued contest for pre-eminence and dominion, between the bishops of Rome and of Constantinople, was to be terminated. The Roman pontiff, having received his commission of *universal bishop*, and being exalted in the West, drew all the western bishops, with their flocks, into his own pale, and soon after converted them to his idolatrous apostacy; when the eastern bishops, adhering to the hierarchy of Constantinople, soon after embraced the doctrines of Mohamed; and thus the church became divided into two great ecclesiastical bodies, in the

\* Chap. xi. 2.

† Chap. xvi.

seventh century. Moreover, as the events in which they were to be respectively concerned were also to be separate and unconnected, the prophet, having foretold, under the woe-trumpet, the visitations of God upon the church, through the means of the *barbarian nations*, in her *united* state, proceeds to foretel those which were to befall the two churches after her *disunion*, under the second woe-trumpet. Here, with strict propriety, he begins with the events by which the *eastern* church was to be afflicted, because the original church had been planted in the eastern hemisphere, and the very great majority of her subjects remained there after the separation. Under this trumpet he describes all the prominent events which have produced and attended the rise and establishment of the *Saracen-Mohamedan* apostasy, that dreadful scourge of the Eastern church; together with the darkness and misery in which it has involved the greater part of the Christian and Roman empire.\* In verse 12, he tells us, "one woe is past," meaning the dreadful persecutions of Mohamed, and his immediate successors: and then adds, "And behold! there came two more woes hereafter;" that is, *two* more woes between the termination of this first woe, and the end of the world.

Under the first of the last two woe-trumpets, he foretells the rise of the *Ottoman empire* upon the ruin of the Saracen, and the dreadful

\* Chap. ix. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

persecutions and darkness, in which the eastern church was to continue under the fatalism and sensuality of that apostacy\* : a woe more severe and afflicting to the unreclaimed and perverse eastern part of the church, than the Saracen, under which it had lately suffered. It was, however, to be of the same nature ; for the Ottomans were to adopt the Mohamedan superstition ; and it was to be of much longer continuance. They were together “ to tread “ the holy city under foot, in the East, one “ thousand and two hundred and threescore “ day†” or years.

But this second woe was not to extend to the eastern church only, The *western* was also to depart from the word of God, in the Gospel of Christ, and to be equally punished for her disobedience. She was to be persecuted and overwhelmed by the unrelenting cruelty of Popery, and the voluntary ignorance, and still more dreadful tenets of *French atheism*. These two great events were to be contemporary, that is, to begin, continue and end, within the period allotted to the visitations of God in the East. Hence we find the prophet passing from the history of the eastern to that of the western church. In the tenth and eleventh chapters he takes a summary view of the more striking features and actions of the two great enemies and oppressors of the church in the West, namely, the *Papal hierarchy*, described

\* Chap. ix. 13, 14, 15, 16, 17, 18.

† Chap. xi. 2.



under the figure of “the court which is with-  
“ out the temple, given to the Gentiles\*, and  
*atheistical France*, under that of “the beast  
ascending out of the bottomless pit.†

Having concluded this brief introduction to  
the account of the church of Rome, and revo-  
lutionary France (intending to treat of them  
more in detail afterwards) he tells us‡ “the  
“ second woe is past ; and, behold, the third  
“ woe cometh quickly.”

But in order to preserve the connection and  
harmony of his *general* history, and to bring  
into it the events, by which the western church  
was to be afflicted, the prophet reviews, in the  
twelfth chapter, the state of the church in ge-  
neral in the fourth century, before it was di-  
vided ; and again alludes to the general con-  
duct of the Papal church, and revolutionary  
France, towards the western church.§

In the thirteenth chapter, from the begin-  
ning to the tenth verse inclusive, he treats in  
*detail* of the rise and conduct of the Papal  
apostacy, under the figure of the *beast of the  
Sea*, and its fall ; and in the remainder of the  
chapter, of revolutionary France, under the  
appellation of “*the beast of the Earth*,” the  
power to which he had before|| briefly refer-  
red, under the figure of the “beast of the bot-  
tomless pit :” a political hydra, that should far  
exceed in depravity, wickedness, and blasphe-

\* Chap. xi. 2.

† Chap. xi. 7.

‡ Chap. xi. 14.

§ Chap. xi. throughout. See the comment upon this chapter

|| Chap. xi. 7.

my, all the other powers that had ever existed in the world : a power which should not only kill the two witnesses of God\*, but even deny his existence, as well as defy his omnipotence. He treats distinctly of the dreadful exploits, by which this power should kill the two witnesses of God : of its superlative wickedness and atheism ; the lamb-like and innocent appearance of its *code* of jurisprudence ; the lying wonders, artful tricks, and delusive frauds, it should exhibit and commit to deceive mankind ; the effects of those wonders and frauds on the minds and actions of the *people* ; the *image* it should make and deify, for the people to worship ; the measures and decrees it should pursue to *compel* them to worship it ; and he concludes with a *number*, the *name* of the beast, by which it should be known, and which, when rightly understood and applied, no considerate mind can doubt of its allusion to atheistical France.†

Thus we have had before us a summary view of the great events, foretold under the seven seals, and first six trumpets ; and he immediately adds ‡, “ One woe is past ; and, “ behold, the third woe cometh quickly.” Now if we may place any confidence in the facts related by historians, and the testimony of our own eyes, all the events predicted under the seven seals, the first six trumpets, and the first

\* See the comment on the beast of the bottomless pit, chap. v.

† See the comments on the beast of the bottomless pit, and on the beast of the earth.

‡ Chap. xiii. 14

and second woe, have already come to pass ; and the great truths, figuratively represented in them, have been completely fulfilled before, and in our day, in the *same order* of succession in which they were foretold. What then remains of all the events predicted in the Apocalypse (and which is allowed, by all commentators, to be a prophetic history of all the principal and important events that were to come to pass, from the time it was written to the consummation of all things), except those of the *seventh* trumpet, or the third and last woe-trumpet, which is to introduce the seven vials or last plagues of the wrath of God ? If no other leading events are left untold in this book, have we not great reason to believe, from the regular succession and completion of *past* events, in the order they were foretold, that the third woe, which is to *come quickly*, that is, presently, or rather before the second woe is ended, is *already* upon the earth ? And is not this reason rendered yet more probable, from the present dark and depraved condition of the world ? A state in which we see kings and governments no longer observant of the faith of treaties ; no longer abstaining from rapine and blood, than their pride and lust for power dictate the time and measure : a state in which nations entirely depart from their belief in God, and even presumptuously treat with ridicule and contempt the idea of his existence : a state, alas ! in which we contemplate scenes of poisonings, assassinations, mat-

sacres, insurrections, rebellions, and civil wars, convulsions of nations, revolutions in states, and the wrecks of whole kingdoms, together with a havoc and destruction of mankind, of which the now astonished and affrighted world heretofore has never known an example. When we duly consider, I say, all these circumstances, is there not a strong probability that the second woe being nearly finished, the third woe-trumpet has begun to sound, and that the seven angels, having the seven vials filled with the *last plagues* of a just and long-forbearing God, have already begun to pour out his wrath upon the atheistical, blaspheming, idolatrous, sensual part of mankind?

This conjecture respecting the present time, as the *last days*, or the last period of time foretold by the prophet, is so far from being chimerical, that its probability is countenanced by the highest authorities, before, as well as after, the first coming of Christ. The Jewish rabbies antecedent to, and the primitive fathers after that blessed event, believed that the world was to endure seven thousand years; viz. six thousand before the *first* resurrection and the second coming of Christ, and the remaining one thousand years during his reign upon earth; and that at the end of that period, the *second general* resurrection and consummation of all things were to succeed. This faith prevailed in the church of Christ during many ages, and until it became lost in Mohamedan and Papal ignorance and apostacy: it was revived soon

after the reformation, is entertained by many pious christians at this day, and is certainly supported by the Scriptures. If then, this belief is well founded, and there is any dependance to be placed on the chronology of the world, founded on holy writ, and received as true by all christian nations, six thousand years are nearly past. If we calculate by Julian, there are not two hundred to come ; if by prophetic years, a very little more than a single century. In either case, is there not a strong probability that we are living in "the last days," or the last period of time ; and under the third and last woe-trumpet, which was to announce the pouring out of the last seven vials of the wrath of God, upon the ungodly of every description ? upon christian hypocrites, Pagans, Mohamedans, Papists, and Atheists, in order to separate "the sheep from the goats \*," and "the wheat from the chaff † ;" and to prepare the righteous remnant of the church for the kingdom of Christ ?

But let us not place an implicit faith in the opinions of others, however high their authority, while we are able to search the Scriptures, those divine oracles of unerring truth, for ourselves ; for this we are commanded to do by Christ himself ‡. Here we may find many texts which, in their description of "the last days," support the doctrine. I shall, however, confine my inquiry to the declarations of

\* Matth. xxv. 33.

† Chap. iii. 12.

‡ John, v. 39.

St. Paul, St. Jude, and St. Peter, respecting the state of the world in "the last days and times," and compare them with the corresponding features of the present age. These Apostles concur in describing those days as more depraved and sinful than any that had preceded since the flood; and each of them gives different *signs*, by which they may be known by the true believers in the word of God, when they should arise.

1. St. Paul, after exhorting Timothy, his "dearly beloved son," to "be strong in the grace that is in Jesus Christ \*;" and to "instruct, in meekness, those that oppose it †," that they may "recover themselves from the snares of the devil," intimates in the next chapter, that in "the last days" more perilous times shall come, "in which men shall be so desperately wicked, and so obstinately sinful, that they shall persevere in their sins to their own destruction," although "their folly shall be made manifest to all men ‡."—"Know this *also*," says he, "that in the *last days*, perilous times shall come;" meaning times more abandoned, and therefore more perilous, and more difficult to be resisted by the true believers than those in which he lived. He then proceeds to give a minute description of those times in these strong and too descriptive words §: "Men shall be lovers of *themselves*, *covetous*, *boasters*, *blasphemers*; disobedient

\* 2 Tim. ii. 1.

† Chap. iii. 1.

‡ 2 Tim. ii. 25, 26.

§ Chap. iii. 2, 3, 4, 5, 6, 7, 8, 9.

“ to parents, *unthankful, unholy, without natural affection ; truce-breakers, false accusers ; incontinent, fierce, despisers of those that are good ; traitors, heady, highminded ; lovers of pleasure, more than lovers of God ;* for of this sort are they which creep into houses, and lead captive *silly women laden with sins, led with divers lusts, ever learning, and never able to come at the knowledge of the truth.* Now as Jannes and Jambres withstood Moses, so do these resist *THE truth.* Men of corrupt minds, reprobate concerning *THE faith :* but they shall proceed *no further ;* for their folly shall be manifest to *all men.*” Such is the apostolic account of the degeneracy and corruption of men in the “ last days ;” and in which he seems to labour in finding phrases of adequate description. It includes every vice, every crime from the smallest degree of immorality up to the extreme of blasphemy, which the depravity of man can commit against himself, his fellow-creatures, and, above all, his God ! Still there is not a vice mentioned by the Apostle in all his dreadful catalogue, which the pious and considerate observer does not see “ worked out,” though *not* “ with fear and trembling,” by all ranks of men, and even by whole nations, in the present day.

The past annals of mankind exhibit no such scene. We read, indeed, that, before the flood, “ God saw that the wickedness of man was great

in the earth \* ;” but there is no intimation that can induce us to believe that this wickedness, although great, had arrived at the sin of atheism, or a general denial of the existence of God. And since the flood, no history whatever gives any account, in which the wickedness of man will bear any comparison with that here described by St. Paul, or with that of the present times : on the contrary, we learn that all nations, down to this period, whether Pagan or christian, have been convinced of the utility and absolute necessity of embracing, and openly professing, some moral principle, and some kind of religion, founded on the belief of one supreme God, the Creator and Governor of the universe : the first, as a rule of right and justice towards mankind, and the other, as the law of gratitude and obedience to the great author of their existence. Hence it has come to pass, that in all former ages, the nations of the earth have been preserved from falling into that extreme of libertinism, blasphemy, and atheism, described by the Apostle.

If then, no former age bears any resemblance to the apostolical description of *the last days*, let us inquire, whether it does not apply to the *present times*. A few years only have elapsed since it was a doubt, whether the reason of man could so far be corrupted, as to believe there is no God, the Creator of the universe : it was thought the immense volume of demonstrations incessantly presented to the mind of man, rendered that per-

\* Gen. vi. 5.



suasion impossible. Indeed, among all the falsehoods within the limits of human invention, this seems to be one of the most weak, the most absurd, and most *palpable*; and therefore it has heretofore been discredited and rejected by *all* nations, in every age of the world. But in the *present days*, we have seen kings, princes, nobility, and other great men of the earth, with multitudes of the lower ranks of mankind, perverted from *faith in God*, and his eternal Son, to the blasphemous doctrines of French philosophism and atheism; that *sum total of all sin*, that "*mystery of iniquity* \*;" and, if I understand that tremendous passage aright, the express blasphemy "against the Holy Ghost," which shall "not be forgiven†." We have seen a whole nation, computed at *thirty millions* of people, establishing this horrible doctrine as an essential part of its *state polity*; and resolving to compel every other nation to drink of the same deadly poison, or to extirpate them from the face of the earth. To effect this satanical purpose, they have sent, from their revolutionary Pandemonium, innumerable emissaries to all the four quarters of the globe; who, forming themselves into societies for that express purpose, have spread their pestiferous doctrines among mankind, with inconceivable success. We have seen this same power, where the arts, temptations, and bribes of their agents have not altogether succeeded, without the least provocation or offence, and in di-

\* 2 Thessa. ii. 7.

† Luke, xii. 10. Matth. iii. 29.

rect violation of the most solemn treaties, overwhelming other nations with blood; in order to compel them to embrace the blasphemous *falsehood*: and we have seen these republican and atheistical monsters, thus spread over the world, teaching, and living, and seducing others to live, "after the lusts of the flesh, the lust of the eyes, "and the pride of life\*;" giving themselves up to the unbounded gratification of every passion, and the perpetration of every crime: living "without God in the world †. So it is they have endeavoured to break the chain which unites man to the great author of his being; to dissolve all the social and reciprocal obligations of prince and subject, of parent and child, of husband and wife, and of man to man; and establishing in their stead the wild anarchy and unbridled licentiousness of atheism.

This enormous and destructive system of sin and blasphemy, we have seen generated in France, with its dreadful consequences; and within the compass of a few years, extended by its arts and policy to the four quarters of the earth. How far it shall please the God of infinite power and mercy, to suffer its pestilential influence to infect the minds of those who have hitherto escaped the contagion, who can foresee? However, blessed be his sacred name, he has not left the true believer in his holy word destitute of hope, that he will stop its progress in his own time: for we are assured by the Apostle, at the

\* 1 John, ii. 16.

† Ephes. ii. 12.

conclusion of his description of the last days \*,  
 "that they shall *proceed no further*; for THEIR  
 FOLLY SHALL BE MANIFEST TO ALL MEN." Does not this unexaggerated description of the *present times* come up, in every respect, to the sinfulness and blasphemy marked by the Apostle? Is there one phrase, chosen by him, to describe the depravity and confusion of the *last days*, which we do not see professed and practised in an *eminent degree*, by a great part of the world at present? Are not then these "perilous times" indeed, to the believers in the word of God, who are the particular and marked objects of atheistical destructive machinations and vengeance? Are they not more "perilous" than those of any other past period, of which any history gives an account? so "perilous," that even the good and the righteous cannot promise themselves a momentary safety, but in the providence and protection of an ALMIGHTY AND MERCIFUL GOD?

2. This interpretation respecting the *present times*, seems to be further countenanced by St. Jude, who, in the beginning of his epistle, gives us several signs to induce us to believe they are "*the last days*" referred to by the prophet and Apostles; where, speaking of the state of the churches at that time, he entreats them "earnestly to contend for the faith †;" assigning this reason ‡, "for there are certain men "crept in

\* 2 Tim. iii. 9.

† Verse 3.

‡ Verse 4.

“unawares, who deny the only Lord God, and “our Lord Jesus Christ.” And to encourage them in the pious work, he briefly reminds them of the dreadful judgments which had been in past times, and which would hereafter be inflicted on the ungodly at the day of judgment; and then passes to a description of the sinful state of the world “in the last time.” evidently meaning from the context\*, that period of time which should precede the COMING OF CHRIST and the FIRST RESURRECTION. In his epistle †, he says, “Beloved, remember ye not the words which “were spoken before of the Apostles of our “Lord Jesus Christ? how that they told you, “there should be *mockers in the last time*, who “should walk after their *ungodly lusts*. These “be they who *separate themselves, sensual, baving not the spirit*.” Now what did the Apostle mean by “*mockers*” of “the last time?” He could not mean common mockers, who ridicule *men* for the sake of sport, for such mockers must have been common in all ages of the world: but mockers, who should make a mockery and ridicule of *God* and his *revealed word*; for this was the only subject of his epistle. Nor could he allude to a *few* men only, because there were in his time some ungodly men, who had even “crept “unawares” into the church; who denied the “Lord God and our Saviour Jesus Christ.” He must then mean, that there should be a powerful multitude, or whole nations of mockers “*in the*

\* Verse 14. 15.

† Verse 17, 18, 19.

*last time;*" so as to render it "perilous" to the believers in the word of God, in all parts of the world, according to St. Paul's prediction, already explained. And that they might know the time when these "mockers" should come, he gives two other distinct marks. This host of mockers are to "walk after their own lusts;" that is, they are to live without any law or restraint; without any rule of thought, word, or action, except the unlimited gratification of their appetites and passions; utterly regardless of the dictates of *reason*, the rebukes of *conscience*, or the light of the *revealed word* of GOD.

Again, they are to form themselves into one "great carnal body of men;" or, to use the words of the text, they are to "*separate themselves sensual*:" the meaning of which is, that, having been before united to the christian world, they now shall *separate themselves* from it, and become an associated body, ignominiously distinguishable from all other bodies of men, by the depravity of their principles, and their extreme sensuality, and by "not having the spirit" of truth. Thus the Apostle has given three great and discriminating signs of "the last time:" 1st, That there shall *then* come mockers of the word of God: 2dly, That they shall form themselves into one great society, separate from the moral and christian world: and, 3dly, That this society shall be eminently remarkable in the world for their sensuality, and a disregard of ALL TRUTH: The candid reader will now judge, whether all these marks do not unequivocally apply to the

French republic, and its numerous adherents, spread over so large a part of the earth. *They* are all “*mockers*” of the word of God, and in the most open and flagrant manner have denied his existence : *they* have “separated themselves” not only from all the believers in that word, but from all sects, and even nations, who believe in a God : *they* have deified liberty as the great god of their only idolatry, which is to proclaim to the world, that they hold themselves free from all law, all restraint, and rule of action whatever ; on the contrary, that they are at full liberty to follow the dictates of their own corrupt and sensual wills ; equally regardless of religion, private virtue, and public faith ; and “being past feeling, “have given themselves over to lasciviousness, “to work all uncleanness with greediness \*.”

3. But St. Peter gives us signs of “*the last days*,” which, if possible, are yet more singularly characteristic of the *present times*, than either St. Paul or St. Jude. After having, in his first and second epistle, treated *briefly*, but *very comprehensively*, of the word and grace of God, and the salvation offered to mankind through the first coming, death, and resurrection of Jesus Christ, he proceeds, in the third chapter of the latter, to the second coming of Christ to reign upon earth, and finally to “judge the quick and the dead.” The time of this second and final advent, the Apostle calls “THE DAY OF THE LORD,” which shall “come as a thief in the night, in the which

\*Eph. iv. 19.

"the heavens shall pass away with a great noise,  
 "and the elements shall melt with fervent  
 "heat; the earth also, and the works that are  
 "therein, shall be burned up\*." But previously  
 to his reminding the church of this awful closing  
 scene, he treats, in the same chapter, of "the  
 last days," or last period of time, which should  
 precede the *second* coming of Christ, and the first  
 resurrection. "For, says he†, knowing this,  
 "*first* there shall come in *the last days*, scoffers,  
 "walking after their own *ungodly* lusts, and say-  
 "ing, Where is the *promise* of *his coming*? for  
 "since the fathers fell asleep, *all things* remain  
 "as they were, from the beginning of the crea-  
 "tion. For this they are *willingly* ignorant of,  
 "that by the word of God, the heavens were of  
 "old, and the earth standing *out* of the water and  
 "in the water; whereby the world that then was,  
 "being overflowed with water, perished. But the  
 "heavens and the earth, which are *now*, are kept  
 "*in store, reserved* unto *fire* against the day of judg-  
 "ment and *perdition* of the *ungodly*." Paraphrase  
 these six verses according to the tenor of the two  
 epistles, and what is their evident sense but this?  
 'Knowing, as ye do, "the words and doctrines  
 'of the Prophets and Apostles‡," that Christ  
 'shall come, and the dead shall be raised, let me  
 'remind you, that "first," and *in the last days*,  
 'just before his coming, "there shall arise scof-  
 'fers, walking after their *own* lusts;" scoffers  
 'who shall treat with ridicule and contempt the  
 'coming of Christ, and the resurrection of the

\* 2 Pet. iii. 10.

† 2 Pet. iii. 2, 7.

‡ 2 Pet. iii. 2.

‘ dead ; saying, “ Where is the promise of  
 ‘ his coming ? where is the resurrection of the  
 ‘ just, who are to reign with him upon earth ?  
 ‘ These events are promised in your Scriptures,  
 ‘ by the mouth of your God, and yet we see nothing  
 ‘ of them ! ” On the contrary, ever “ since  
 ‘ the fathers fell asleep ” ; ever since the death of  
 ‘ Adam, Noah, &c. we find “ that all things  
 ‘ continue as they were from the beginning of the  
 ‘ creation.” And therefore we are satisfied that  
 ‘ your Redeemer never will appear again, that  
 ‘ the dead never will rise, and that the world  
 ‘ and all things in it will continue for ever as  
 ‘ they are.’

And is it not a truth of the most extensive notoriety, that the atheistical revolutionists of France have made the whole word of God, as well as the coming of Christ and the resurrection of the dead, the unceasing theme of their ridicule and contempt, in profane publications of every size and description, and even in their theatres ; and to give an unreserved *national* sanction to the mockery, did not the Convention, attended by an innumerable host of atheists, abjure Christ, and deny the existence of God ? To heighten their scoffing and contempt for the ever-living God and his holy word, did they not create an image, honour and address it as their only supreme God, burn incense upon its altar, and worship it ; and moreover (I tremble in repeating it) tie the two Testaments to the tail of an ass (in diabolical derision of the manner in which Christ rode into Jerusalem,) and, dragging them through



the streets, burn them by the common executioner? And that this mark of the last days might completely be verified in the present times, they have made it a fundamental article of their creed, that death is an *eternal sleep*, and consequently that there can be no resurrection of the dead.— Surely this is “saying,” not only in words but actions, “Where is the promise of the coming of Christ? where is the resurrection of the dead? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”

Again, St. Peter mentions another sign of the *last days*, which in a peculiar manner, points out *the present times*, and which can with propriety be applied to no other; for, while yet describing the scoffers of the *last days*, he adds\* this singular and distinguishing reason of their mockery, because “they are *willingly ignorant*” of these truths, namely, “that the heavens, by the word of God, were of *old*, and the earth standing out of the waters, and in the waters; whereby (or to the *end*) that the world that *then was*, being overflowed with water, perished: but the heavens and earth which are now by the same word, are kept *in store*, reserved unto *fire against the day of judgment*, and perdition of the ungodly.” If these scoffers at the word of God were to be “*willingly ignorant*” of those truths, they could not act from the want of knowledge of them, but must be well versed,

\* 2 Pet. iii. 5, 6, 7.

particularly in the Mosaic history of the creation, as well as in the Gospel of Christ. They must have read of the destruction of the old world by the flood, and of the "reservation of the present world, until the day of judgment, and the perdition of the ungodly." Now to be convinced that such *wilful* and desperate *scoffers*, and almost without number, "are come," we have only to peruse the works of the French philosophists, or, as they *craftily* but *falsely* call themselves, philosophers, that is, the revolutionists of France; and the impressions made by them on the sentiments of mankind, within the last few years. In these works we shall see that their authors were well versed in the Old and New Testaments, and had studied them with great assiduity, not as seekers after *the truth*, but with a determined purpose of mind to deride, oppose, and "crush" it. This fact they themselves have unwarily confessed in their secret correspondence with one another, now published to the world\*.

In their philosophical works they have affirmed, though well acquainted with the Mosaic history of the creation, that 'the world was 'formed by the necessary effects of matter, prodigiously diversified,' and of course could not be "of old *by the word of God*;" that the flood was only partial, and not over the whole earth: that the world is 'eternal,' and therefore not "kept *in store*, reserved unto *fire*;" that it is the body, or matter of which 'man is formed, 'which thinks, reasons, and determines, and not

\* See Abbé Barruel's *Memoirs*.

‘ the soul or spirit that inhabits the body ;’ and, as was before observed, that ‘ death is only a perpetuity of sleep,’ and consequently, that there can be no resurrection of the dead; no future rewards and punishments; no day of judgment, or perdition of the “ungodly.” Nor have these scoffers stopped here; for to crown their mockery, with horrible blasphemy they affirm, that God is ‘ only a chimera and a phantom,’ and Jesus Christ, the Son of God, an ‘ impostor.’ Let me ask, in the next place, what have been the effects of these audacious scoffings? Have we not seen kings, princes, “ nations, tongues, and people,” rich and poor, great and small, embracing and uniting in one plan, not only to ridicule the word of God, but to efface from the minds of men, all the morality, religion, and truth derived from it? Thus whether we consider the opinions of the ancient Jews and primitive fathers, or the predictions and descriptions of “ the last days and times,” by St. Paul, St. Jude, or St. Peter, we find that all of them accurately correspond with the period of the “ third and last woe” of the prophet.

Having thus brought down the past events foretold to the present times, I might here close this summary view, and proceed to my promised observations upon those which are immediately to succeed them; but, as it may be useful to the reader, I shall first add a general view of the remaining important events, to the *end of the Revelation*.

St. John, having concluded the particular

history of the Eastern church in the ninth chapter, and that of the Western in the thirteenth, and brought down their respective events to the *present times*; with strict propriety, resumes the *general history* of the church; for the events which he is now about to foretel, under "the seven vials," concern the universal church in both hemispheres; events by which it is to be affected; and active in opposing, rejecting, and destroying atheistical opposition to it. This general history he begins in the fourteenth chapter, where he takes only a summary view of the awful subject of the wrath of God, which is to be poured out upon the wicked opposers and mockers of his divine word, in *the last days*. In the first five verses he represents Christ, and the saints around him, ready to descend, and to reign upon earth. In the 6th and 7th verses he calls aloud to "every nation, and kindred, and tongue, and people, to FEAR GOD and give him the GLORY; for the *hour of his judgment* is come; and to *worship him* that made the heavens and earth, and the sea, and fountains of waters." In verse 9, 10, 11, he forewarns mankind not to worship the beast, or his atheistical principles; and denounces the dreadful judgments of God on all that shall worship them: "they shall drink," says he, "of the wine of the *wrath* of God, poured out without mixture, into the cup of his *indignation*."

In the 12th, 13th, 14th, 15th, and 16th verses, he represents Christ as receiving the order of God, to "reap the earth," that is, to cut off and destroy the wicked apostates and athiests, who

had seduced and persecuted the western part of his church, referring to the plagues of the first five vials\*, and in the 17th, 18th, 19th, and 20th verses, to the destruction of the great confederacy of pagans, apostates, and atheists, which shall be gathered together on the "great day of God Almighty;" that is to say, to the great events described under the seventh vial†.

In chapter XV. the prophet represents the seven angels "having the seven last plagues‡," coming out of the temple of heaven, ready to obey the almighty fiat of a long *forbearing and offended* GOD. In ver. 2, 3, 4, he declares the happy and blessed state of those who shall have gained the victory "over the beast§, and over his images and over his mark, and over the number of his name;" and prepared themselves to meet their Redeemer, when he shall come. He concludes the chapter by informing us, that "no man" (not even those, as I humbly apprehend, who should reign with Christ upon earth) "was able to enter "into the temple of God, till the seven plagues of "the seven angels were fulfilled:" meaning till "Christ shall have put down all rule, and all authority, and power||," "shall have put all enemies "under his feet, even death itself¶:" and finally, "shall have delivered up the kingdom to God, "even the Father," that "*God may be All in All\*\*.*"

In chapter XVI. the prophet gives in *detail* the events of the third and *last woe*, under the

\* Rev. xvi. 1 to 11.

† Ver. 1---6.

|| 1 Cor. xv. 24.

\*\* Ibid. ver. 24. 23.

† Rev. xvi. from 13 to the end.

§ Chap. xiii. 11. 14. 18.

¶ Ibid. ver. 25, 26.

symbols of the *seven vials*, of which he had only drawn the great *outlines* in the last chapter. Having before concluded the particular events of the second woe, with the establishment of the power of atheism in France in 1791, brought down his history of the church to that epoch, and told us, upon that event being fulfilled, "the second woe should be past, and, behold, the third woe cometh *quickly* \*;" he begins a narration of the events, which were *immediately* to follow, under the symbol of the *first vial*. And here he particularly describes the dreadful plagues which fell upon *France*, and led to the destruction of the monarchy, the death of the King, and the establishment of *atheism*. Under the *second vial*, he foretels the fall of *Papal Rome*: under the *third*, the plagues and ravages lately suffered by *Papal Germany*: under the *fourth*, the final overthrow of the monarchy, the *death* of the *King*, the subsequent reign of terror, and the *destruction* of the terrorists, or principal leaders, and authors of the revolution: under the *fifth*, the *fall* of the atheistical and revolutionary power of France: under the *sixth*, the fall of the *Ottoman empire*, and the *Mohamedan apostacy*: and under the *seventh vial*, the dreadful plagues of the wrath of a justly offended and long forbearing God, upon a great confederacy of pagans, apostates, and atheists, which shall conspire to make one great effort to destroy the word of God, and prevent the coming of Christ; together with the utter

\* Chap. xi, 14.

destruction of this confederacy : and all this preparatory to the first resurrection, and the second coming of Christ to reign upon the earth.

Chapter XVII. contains a minute *description* of that great confederacy.

Chapter XVIII. announces the decree for the utter *destruction* of that grand confederacy.

Chapter XIX. contains a beautiful and sublime *description* of Christ, of his coming to unite with his church, and to execute the decree passed against the satanical conspiracy.

Chapter XX. gives an account of the binding of Satan, and his imprisonment in the bottomless pit a thousand years ; the reign of Christ upon earth during that period ; of the nature of the first, and a hint of the second resurrection, and of the blessed state of those who shall reign with Christ. It further contains an account of the loosing of Satan, and his deceiving the nations in the four quarters of the earth ; of Gog and Magog ; Satan's gathering of them together in battle array, a mighty host, against Christ and his kingdom ; the miraculous destruction, and final condemnation of him and his host ; the last resurrection, and final judgment, with Christ's victory over death and hell.

Chapter XXI. includes the destruction of the old, and the creation of the new heavens and new earth ; and a description of the new Jerusalem in it.

Chapter XXII. concludes the Revelation, with the superlative and ineffable blessedness of the righteous in the new Jerusalem.

I have thus laid before the reader a brief view of the contents of the Apocalypse: I have shown, that all the events foretold under the seven seals and six first trumpets, *have come to pass*, in the *order* they were foretold; that they bring down the predictions, with their respective completions, to the *present times*;—and that no prophetic event remains to be fulfilled, save those of the last and third woe-trumpet, or of the seven vials of the wrath of God. And I have anticipated a few cursory hints respecting the contents of those vials. I have done this, as I conceived it would not only give the reader a general idea of the grand and awful subject, but enable him the better to examine into the probability of the explanation, and application of the figurative representations of the events, contained in the following Commentary.





## CHAP. X.

*Of the Revelation.*

AND I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which

are therein, that the time should not be yet.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

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## CHAP. II.

*Introduction to the Prophetic History of the  
WESTERN CHURCH, and of the "Beast of  
the bottomless Pit."*

Verse 1. **I** HAVE said before, that the contents of the seven seals were to be revealed to the prophet by Christ himself\*; and those of the seven trumpets by "angels †," sent to foretell the events of the *great book*, containing the history of the church in general; and he now informs us, that he saw "*another* mighty angel," the messenger of the God of truth. It was *another* messenger, to unfold a special matter, *not* contained in "*this great book*," namely, the particular history of the *Western Church*, contained in a little book, as will, I trust, appear more fully in the following comment on this chapter.

This angel is here represented as *clothed with a cloud*, the emblem of affliction and distress. In this sense, the word is elsewhere used in Scripture ‡: "Let a cloud dwell upon it; let the blackness of the day terrify it." "How hath the Lord covered the daughter of Zion, with a cloud in his anger!" And it is here made use of to denote, that the dreadful incursions of the Goths, and other barbarous nations; and the

\* Rev. vi. 1, 3, 5, 7, 9, 12.

† Ibid. viii. 2, 6, 7, 8, 9, 10, 12,—ix. 1. 18.

‡ Job, iii. 5. Lam. ii. 1.

Mohamedan apostacy, established in the Saracen and Ottoman empires in the East, and which the angel had before predicted, were not to be *all* the tribulations, which the church must suffer, in the course of her reformation; she should farther be oppressed by the Papal apostacy, and French atheism. But lest this great accumulation of distress should destroy her trust and faith in the divine promises, the angel is represented as having a "*rainbow upon his bead.*" A rainbow is the well known divine symbol of faith and hope, the infallible token by which God established his covenant with Noah, that the earth should not again be destroyed by a flood \*. This token appears upon the *bead* of the angel, that is, upon the most conspicuous, exalted, and noble part of the body, to comfort and support the church with the assurance, that the God of power and of truth will fulfil his promises made thro' "his servants the prophets," and his blessed Son; and, in the end, exalt her to a state of everlasting peace, happiness, and immortality †. To show that all the promises of God in Christ are *Yea* and *Amen* ‡, "the face of the angel is, as it "were, 'the sun;' the most luminous, invariable, and fixed of all natural bodies, and therefore a beautiful hieroglyphic to represent the infinite wisdom, light, and unalterable truth of the God of heaven: and moreover, to declare to the prophet, and to the whole world through him, that the events which should be revealed to him, would infallibly come to pass.

1 Gen. ix. 11,    † Rev. xi. 12.    ‡ 2 Cor i. 20.

But the most awful part of this significant and comprehensive description is yet to come ; “ the *feet* of the angel were as *PILLARS* of *FIRE*.” A *pillar*, or monument, is usually erected to perpetuate the remembrance of some great event. It is thus used in Genesis, Samuel, &c. \* : and *fire*, the most powerful and destructive of all the elements, is often, in Scripture, a symbol of the *displeasure* and *wrath* of God†. What then are we to understand by the feet of the angel being like *pillars of fire* ? but that the events, which he was commissioned to foretel, should be so dreadful as to remain, for ever, the memorials of the awful and terrible judgments of the “ *wrath*†” of a righteous and long-forbearing God, upon those obstinate and unrepenting sinners ; who perverting the right use of their *reason*, rejecting the admonitions and remorse of their *consciences*, and refusing to be governed by the light and instructions of his REVEALED WORD, through his blessed Son, “ shall live without him in the world ;” and not only deny, but endeavour to prevail on the rest of mankind to believe, that THERE IS NO GOD !

Ver. 3. The spirit of truth, having thus intimated to the prophet the nature of his subject, by the mere *appearance* of the angel, proceeds to instruct him by *words* and *actions* ; for he informs us, that he had “ in his hand a *LITTLE BOOK* open.”—It was a *little* book,

\* Gen. xxxv. 18. 2 Sam. xviii. 18.

† Deut. iv. 24. Nah. i. 6. Heb. xii. 29.

‡ Rev. xvi.

when compared with the *great* book, "written, within, and on the back side, sealed with seven seals\*:" for this *great* book contained the history of the church at large, in her entire and unbroken state, to the end of time: but the *little* book, however commentators may have differed respecting it, is nothing more than a history of the WESTERN CHURCH; a small branch of the church in general, to be broken off from it in the seventh century, but again in time to be united with it. This *little book*, or digressive history, omitted in the *great book*, is to be found in the three next chapters. Similar digressions are indeed to be met with in every complete history of different and complicated circumstances. The *little book* was, however, *open*, that the prophet might read it, and make its contents the subject of his present vision.

The angel, having proceeded so far, "set his *right* foot upon the *sea*, and his left foot upon the *earth*;" with a design, no doubt, to signify to the prophet the general nature, and vast extent, of the important events to be revealed, on his reading the little book, which were to come to pass upon "the *sea*," as well as upon the *land*; in other words, that the dissension and wars which were to ensue, should be waged between the most powerful *maritime* and *continental* states upon "the *earth*."

\* Rev. v. 1. The same figure of a roll or book is used by Ezekiel, xi. 9, 10: containing the revelation of the visitations of God upon the Jews.

Here the prophet begins already to unfold his vision, and to allude to the wonderful events of the *present times*: the present wars having been waged by a greater number of states both by sea and land, than have ever been waged, within the same space of time, since the world began. They have been carried on by powers, which are properly *maritime*, such as Great Britain, Holland, France, Russia, Spain, Sardinia, Naples, Malta, Turkey, and the United States. So many states, maritime as well as continental, have never before been engaged in war, at the same time; and no event ever yet foretold, has been more completely fulfilled.

V. 3.—The angel then “cried with a loud voice, as when a lion roareth; and when he had cried, *seven thunders* uttered their voices.” The loudness of the voice is, I humbly apprehend, intended to denote the great extent and lamentable effects of the judgments, with which God, in his just displeasure, would be pleased to visit the fallen and disobedient part of the church: for the lion never “roareth,” but when bent upon destruction; and he then “roareth” with a louder voice than any other beast of the forest. These figurative expressions are then intended to make known to the church, both the depression which the western part of it should suffer, by the arts, frauds, and force of the *Papal* apostacy, and the powers of *atheism* described in the next chapter\*, which

were to be the instruments of the divine displeasure, in correcting and reclaiming it. At the same time, it is easy to be perceived, by an attentive reader of this prophetic history, that whenever the Spirit of truth denounces a judgment of God upon the church, it is always attended by an assurance of her final victory and exaltation over all her enemies. So here, as soon as the angel had denounced the visitations of *Heaven* upon the church, "the seven thunders uttered their voices," to comfort her in this manner, by reminding her of the final and happy issue of all her long and distressful captivity; and of the far more dreadful and lasting judgments, which were to be poured out of the "seven vials of the wrath of God," preparatory to her eternal redemption, through the merits of her immaculate founder, the Son of God, upon the whole *antichristian and ungodly world*, for ever and ever\*.

Ver. 4.—"And when the seven thunders had uttered their voices," and thereby comforted the church, the prophet, lost in rapture, was "about to write" the *history* of the seven thunders, or the "seven last plagues of the wrath of God," upon the enemies of the church; but was immediately corrected by "a voice "from heaven, and commanded to write them "not:" not at that time, nor to insert them in his present vision: but to "seal them up," or retain them in his memory, and record them

afterwards, in the due order of events as a packet or Will is sealed up, not to be opened till the appointed time. And accordingly we read that the prophet did so.

Ver. 5, 6, 7,—That the “seven thunders” refer to the dreadful judgments of the seven vials of the wrath of God, seems evident, from the tenor of these three verses: for we find that the angel, either to regain the attention of the prophet, or to give father light respecting the “seven thunders,” “swears,” in the most awful manner, that “the time (of the seven thunders) shall not be yet;” meaning, not until after the events of the present vision should have come to pass: but that, in the “days of the voice of the seventh angel,” alluding to the angel of the “last trump of God\*,” when he shall begin to sound, then the mystery of God, as he “hath declared by his servants the prophets, shall be finished;” that is, the “mystery of God,” in the creation and redemption of man, shall no longer remain a mystery; his power, his wisdom, and his righteousness, shall be displayed, and made perfectly manifest, and glorious to all his intellectual creatures; to devils, as well as to men.

Ver. 8, 9, 10.—The angel, having thus finished his explanation of the seven thunders, “the voice from heaven” (Jesus Christ) speaks to the prophet again; recalls his attention to the subject of the present vision; and orders

\* 1 Cor. xv. 52.    1 Thess. iv, 16.    Rev. xi. 15.



him to "go and take the little book, which is "open, in the hand of the angel, which standeth upon the *sea*, and upon the *earth*."—"And he went to the angel, and said unto him, Give me the little book." "And he said, Take it, and eat it up: and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey." "And he took the little book; and did eat it up; and it was in his *mouth* as sweet as *honey*; and as soon as he had eaten it, his *belly* was *bitter*." As if the voice from heaven had said in all this, 'Go to the angel, and take the little book, and it shall reveal many important and terrible events, which must come to pass hereafter, both upon the *sea* and *land*, in certain conflicts and wars among many *maritime* and *inland* kings, princes, and states. Consider this "little book" well; for, upon a first and cursory perusal of it, it shall give you *great joy*; but upon a more mature consideration and digestion of all its contents, it shall *grievously afflict* you.'

Accordingly in the very next chapter, we shall find causes both of joy and sorrow to the prophet, and the church of Christ: for upon only a slight perusal of the first part of that chapter, the great prominent feature, which strikes the mind, is the solemn assurance afforded, that God "will give power to his two witnesses" to repel the attacks of their enemies; and to "smite them with all manner of

plagues as they *will*\*." But upon a closer examination, it will appear, that the true church of Christ shall be "trodden under foot, forty and two months†," by the two *Gentile apostacies*‡, that the "two witnesses shall prophesy *in sackcloth* one thousand two hundred and "threescore days,§" or the long period of 1260 years; and that, in the latter end of that period, a new and more dangerous enemy shall ascend from "the bottomless pit," and shall "kill the two witnesses of God," when they shall have *nearly* finished their testimony||.

Ver. 10.—To take off all surprise from the mind of the prophet, at his not being permitted to treat of the "seven thunders" in this vision, and to give him a general view of his future subject, he is informed, in this verse, that he "must prophesy again before (concerning) many people, and nations, and tongues, and kings:" meaning that, after he has foretold the events of the "little book," he must again return to the *general* history of the church, which should be unfolded to him out of the "great book; written within, and on the backside.¶" This construction is clearly supported by the subsequent part of the Revelation. For we shall there find, that having, in the course of his di-

\* Rev. xi. 4, 5, 6. Ibid. 3.

† These "forty and two months," during which the church was to be trodden under foot, and the 1260 days of the prophecy in sackcloth of the two witnesses, are agreed, by all Protestant commentators, to allude to the period of 1260 years, in which the church should be depressed by Papal darkness and apostacy.

‡ Rev. xi. 2.

§ Ibid. 3.

|| Rev. xi. 7.

¶ Chap. v.

gression, written the history of the Western part of the Church,\* he describes it as again united ; resumes his principal subject in chap. xiv. ; thence he continues it down to the end ; and treats of the seven thunders, under the “seven vials of the wrath of God,” to be poured out upon all the ungodly opposers and enemies to the true church of Christ ; their extreme discomfiture, and *terrible destruction*. Such is the awful preparation to the first resurrection of the just, at the coming of Christ to reign upon earth ; the binding of Satan during that reign ; the second resurrection ; the final judgment, and THE CONSUMMATION OF ALL THINGS.

\* In this chapter.



## CHAP. XI.

*Of the Revelations.*

AND there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sack-cloth.

4 These are the two olive trees, and the two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy : and have power over

waters to turn them to blood and to smite the earth with all plagues, as often as they will.

7 And when they shall have nearly finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them

and they stood upon their feet ; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud ; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand men of name : and the remnant were affrighted and gave glory to the God of heaven.

14 The second woe is past ; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever.

16 And the four and

twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and are to come ; because thou hast taken to thee thy great power, & hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

## CHAP. III.

*A brief prophetic History of the Western part of the Church, and of the "Beast of the bottomles Pit."*

THE preceding chapter being no more than a summary introduction to the *digressive* part of the prophet's plan, or "the little book," I have thought it necessary to give it only a *general* explanation. But as, in applying the various figurative marks of this chapter to their proper events, I shall have frequent occasion to differ in opinion from former commentators, I feel the propriety as well as the necessity of translating every type and figurative expression, into that which I conceive to be the natural, literal and true prophetic sense, before I apply them to their corresponding events. Upon a faithful performance of this duty, a right application of them to the events foretold must altogether depend, and the reader will thereby be the better enabled to discern, on which side the truth preponderates; for, as Lord Coke observes, "*nomina si nescis, perit cognitio rerum.*"

Ver. 1.—"And there was given me a  
"reed, like unto a rod; and the angel stood,  
"saying, *Rise, and measure the temple of*  
"God, and the altar, and them that wor-  
"ship therein."

A *reed* is a very proper type for a *pen*. The ancients used it in marking out their hieroglyphics; and it is still used in some parts of the East. A *rod* is an instrument by which stripes are made on the body of a man, corrected for his crimes; and therefore a "reed, like unto a rod," is a just figure for a *pen*, with which the *scourges* and *afflictions* of the church are to be marked out on paper. "And the angel *stood*;" he *paused* to give the prophet time to recover from the confusion of ideas, which the awful events unfolded, to him by the "seven thunders\*" had occasioned; and then ordered him to "*rise*;" that is, to *prepare* to receive his instructions; and to perform the duty which should then be required of him. This was to "measure the temple of God," &c. The word *measure* here is certainly a figure to denote the *writing* of the *history* of "the temple of God:" for to *measure*, in the sense it is commonly used, is to take the *dimensions*, *qualities* and *circumstances* of a thing; and therefore is a natural and well-adapted metaphor, in the present case, as applied to prophetic events. By the "*temple* of God, and the altar, and them that *worship* therein," we are to understand the *true church of Christ*, or that part of mankind, who still adhere to the doctrine of the "two witnesses of God," hereafter mentioned and described. If I am right in this exposition of the text, the instructions

\* See the last chapter, ver. 4.

of the angel so far amount to this: 'Take a pen, and write a history of that part of the church of Christ, as I shall direct at this time omitting such things as I shall order to be omitted, until you shall more particularly be informed in a *future* vision respecting them.'

Ver. 2.—“ But the *court*, which is *without* the temple, measure it *not*, for it is *given* to the *Gentiles*; and the HOLY CITY they shall *tread under foot* forty and two months.”

These figurative expressions are evidently taken from Jerusalem, and the temple. Jerusalem was called the *Holy City*; and “ the temple of God” in it, was built within several courts. In the principal or inner court, the *temple* and the *altar* were erected; and here the Priests, Levites, and other Jews who had purified themselves, and conformed to the rites of the church, alone sacrificed and worshipped. Here the unclean Jews were not admitted; but the *outer* court was a place common to both. And thus they who worshipped *in the temple*, and *before the “ altar,”* as well as the “ holy city,” are very apt and proper figures for the *true* church of Christ, founded on the word of God, revealed through his “ two witnesses:” while “ the court which is without the temple, *given to the Gentiles,*” significantly designates a church which should *apostatize* from the truths of the Gospel of



Christ, into Gentile sensuality and idolatry ; and is here intended to prefigure both the *Mohamedan* and *Papal* hierarchies ; which were to separate themselves from, and to become as *scourges* upon the primitive church of christianity, in her degenerate state, for her lukewarmness, and want of perfect faith in the revealed word of God. These hierarchies, thus prefigured by "the court without the temple," the prophet is informed shall "tread the holy city under foot, forty and two months ;" which, when translated from the figurative into the literal sense, means, that those two apostacies should so corrupt and pervert the pure truths, upon which the Gospel of Christ is founded, and prevail on mankind to embrace their errors so generally, as to render those truths as grass constantly trodden under foot, withered, defiled, and blasted ; and that this depression should continue "forty and two months," that is, one thousand two hundred and sixty prophetic years.

But the prophet is commanded, by the angel, not to make a particular history of those apostacies, a part of his present subject or vision ; "but the court which is without the temple, measure it not ;" and the reason assigned is, "for that court, which was formerly an appendage to the temple and altar, was now to be given to the two Gentile apostacies, the *Mohamedan* and *Papal* ; as if the angel had said, 'You have already written a particular narrative of the first, under the metaphor of

“ the star which fell from heaven,\*” and you shall write the history of the other hereafter †. And, besides, I am about to unfold to you a different subject, unconnected with the persecutions of those two hierarchies ; namely, the history of a “ beast that shall ascend out of the bottomless pit ;” or, as it will presently appear, of *an infidel and atheistical power*, more hardened, more mischievous, and consummately wicked, than either of the two that rose before it.”

The angel having thus briefly anticipated the rise of the two apostacies, the depression of the Gospel by them, and the period of its continuance, proceeds to describe the condition in which it should remain during that period ; and even under the tyranny of the “ beast of the bottomless pit,” which latter should take place a short time *before* that depression should *end*.

Ver. 3.—“ And I will *give power* unto my TWO WITNESSES ; and they shall *prophesy* one thousand two hundred and three-score days *in sackcloth*.”

It is certainly very necessary to the right explanation of this verse to ascertain, in the first place, who, or what, these two “ witnesses of God” are ; for without it we must still go on in the darkness, and inconsistency of all form-

\* Chap. ix. 1.

† Chap. xii. xiii.

er commentators. Some of them have thought that *Enoch* and *Elias* were the "two witnesses;" others, *John Huss* and *Jerome of Prague*; others, *Luther* and *Calvin*; and others again, all those men who have been eminent for their piety; and, at the same time, opposers of the church of Rome\*. This variety of opinions is, of itself, a proof of their uncertainty, if not of their error. Indeed none of those men can answer to the metaphorical expression of "two witnesses" having *one mouth* (ver. 5.), and prophesying one thousand two hundred and sixty years: for they all differed in opinion respecting one article or other of the doctrine of the Old and New Testaments. Moreover, those men were only *teachers*, and not *prophets*, nor ever pretended to the gift of *prophecy*; and, even had they been *prophets* they could not have continued to prophesy one thousand two hundred and sixty years, according to the express words of the text. Besides, the "two witnesses" have power to "*shut heaven*" (the upper atmosphere), "that it rain not, in the days of their prophecy," and "to smite the *earth* with all plagues, *as often as they will*" (ver. 6.). These are powers which, in their full extent, had never yet been conferred by God on any man, or any two men, nor ever pretended to be possessed by any of the persons, marked out by former commentators. Indeed it seems absurd to look

\* Newton, Dissertations, vol. ii. 235.

for them among the human race, as, according to the settled course of God's providence, the lives of any two men have never, since the date of this prophesy, been extended to one seventh part of the period, during which it is declared, by the voice of truth, they shall *continue* to prophesy.

Where then shall we find in the world the "two witnesses" here introduced by the angel? For they must be of great *antiquity*; they must be only *two* in number, and these *two* must have but *one* "mouth," and be the *witnesses* of God, or of his revealed word and will to mankind. They are, I will venture to pronounce, and can be nothing else, but the TWO TESTAMENTS, the Old and New. These *two holy prophets and oracles of God*, alone, among all the *variety of things* upon the earth, can satisfy and fulfil the figurative description of the text. The angel speaks of them as in *being* at the time, and *well* known to the prophet; and why they have not been so to the commentators on the prophecies, is difficult to conceive, as they must have had them constantly in view. Indeed the very name of these books, or witnesses, affords an unerring clue to the discovery. A testament, from the plain definition and common acceptation of the word, is a writing, or record, which testifies and bears witness to the mind and will of man: So that which reveals, and bears witness to the word and will of God, is certainly *his witness*: and it is worthy of observation, that they are

called, by the voice of truth, coming from God, "my two witnesses." It may next be asked, what two witnesses has God been graciously pleased, in the course of his providence, to send into this fallen world, to reveal and attest to mankind his divine word, but the Old and New Testament? Is it not by these two sacred and infallible records, one of which is, by many ages, the most ancient in the world? a record, a part of which has, in a most miraculous manner, during the course of 3400 years, been preserved amidst the waste of all-devouring time, the ravages of wars, the wrecks of books, and even during the dark ages of Pagan sensuality, of Mohamedan ignorance, and Papal superstition. I ask, is it not by these two holy records *alone*, that God has been pleased to reveal and attest his righteous and immaculate will to mankind? Have not these "two witnesses" alone given the clearest testimony of his omnipotence, his infinite wisdom, his justice and mercy? And have not all those divine and exalted attributes of his glory and perfection, been demonstrated by innumerable events *foretold* and *recorded* by those two sacred "witnesses," even during the Mohamedan and Papal apostacy and darkness?

But had the names of these "two witnesses" been more mysterious, there are other marks given by the angel, which clearly support this exposition of the text: they are represented, by the angel, as having "one

mouth\*;" to denote that they both, when rightly understood, testify the same sacred truths. And we know that the two Testaments, in this sense, have but *one mouth*; that is, form one regular, consistent, uniform history of the will and providence of God: and when not perverted, agree in attesting to mankind the same great and important truths, in which their happiness here, as well as hereafter, is concerned. These "two witnesses" were, moreover, to continue to "prophesy in sackcloth" 1260 years, during the persecutions and depressions of the Gospel of Christ, by the Gentiles of "the court which is without the temple;" and there have been no *two* men who have lived so long; nor any true prophets since John wrote his Revelation, except those two sacred and living oracles, which have and do yet foretel all the important truths needful for mankind to know, that have happened in the world, and shall happen to the end of it; and therefore have rendered all other prophets, and every other kind of holy witness, unnecessary.

Ver. 4.—"These (witnesses) are the two  
 " *olive-trees*, and the two *candlesticks* stand-  
 " ing before the God of the earth."

The literal and natural meaning of this allegorical verse is, that the two Testaments are

the only two most perfect codes of moral, social, and religious precepts, for the regulation and government of the thoughts and actions of men, towards the Supreme Author of their existence, themselves, and their fellow-creatures; and that, by a practical observation of them, mankind may regain the state of immortality and happiness, from which they have unfortunately fallen by their disobedience. The two *great laws* are here also represented; by which mankind shall be tried, and acquitted or condemned, according to the deeds done in this probationary state, before the "KING OF KINGS AND LORD OF LORDS\*."

In support of this interpretation of the text, I shall only observe, that in my humble opinion, a more apt and comprehensive figure of the two Testaments could not be invented by the wit of man, than *the* "two olive-trees:" for, of all the vegetable tribes, the olive-tree affords the richest oil, and a very nutritious food for the sustenance of the body of man. It is also a sweetner of the blood, and an antidote to poison. In the same manner those sacred oracles of God's righteous will, afford the most perfect and excellent instruction, the richest food for the soul or spirit of man. They direct him in the path in which he should walk, and in the use of the means by which he may recover from his fallen state. They

\* Chap. xvii. 14.

teach and feed him with the knowledge, fear, and love of God, and an entire submission and holy obedience to the divine will.— They fill him with patience, hope, faith and comfort, under the deepest afflictions: they prepare his soul for a life of eternal happiness, and are antidotes against the poison of all manner of evil. Zechariah, in his prophecy of the restoration of the church\*, describes them by the metaphor of “the *two anointed ones*,” or (as the Hebrew text has it) “the *two sons of oil* that stand before the God of the earth.”— In both cases they are aptly described: God has *anointed* and consecrated them by his holy Spirit, and they very appositely answer to the trope of the “two sons of oil:” for oil is, in sundry places, made use of as the type of the *holy Spirit* of God, which actuates, enlightens, and consecrates all things†; and the two Testaments are here very properly called the *two sons* of that Spirit, as they proceeded from, and were written under, and by its divine inspiration, for the evident purpose of revealing *light* and *truth*, to his ignorant and fallen creatures.

They are, moreover, prefixed in the text with equal propriety by the “*two candlesticks* standing before the God of the earth:” for as a candlestick holds out to view the candle which illuminates a room, so the two Testaments hold up to the comprehension of the world, the light and knowledge of the Gos-

\* Chap. iv. 3. 14.

† Exodus, xxviii. 7. Psalm xlv. 7.



pel of Christ, or the will and providence of God, the Father and Creator of all things, to mankind; and by their "standing before the God of the earth," or Jesus Christ, to whom God has delegated the power of judging the earth\*, we are to understand, that he will perform that awful task by the light of his own revelation of his Father's will, standing before him on the records of the two Testaments. If any serious person should doubt this explanation of the "two witnesses," I would refer him to the authority of Christ himself; for he enjoins us to "search the Scriptures;" and expressly declares, "they are *they* which testify of me †;" they are "my two witnesses."

The angel, having before made known, that a schism should take place in the "holy city," or the church of Christ; that "the court which is without the temple, shall be separated from the altar, and given to the Gentiles, who shall tread the church of Christ under foot" 1260 years, and explained the meaning of the "two witnesses," proceeds to foretell what shall be their *state* and *condition* during that long period: "they shall prophesy in sackcloth." The evident interpretation of this trope is, that during the domination and persecutions of the Mohamedan and Papal hierarchies, the pure truths of God, attested by the "two witnesses," shall lose a great part of their weight and influence in the world. They

\* Acts, x. 42.

† St. John, v. 39.

shall be misunderstood, misapplied, tortured, perverted, and corrupted by the two apostacies. They shall be as *grass trodden under foot*, of little or no value in the estimation of mankind. Many true believers shall be seduced from the pure profession of the faith, and many be put to death; and yet those sacred books, and the truths therein contained, shall not utterly be lost, but shall be preserved, and, in some degree, understood; and continue to *predict* the great and awful events that shall come to pass in the course of God's providence, and government of the world, to the end of time.

If we will not shut our eyes to the clearest evidence of innumerable histories, and, indeed, against that of our own senses, we must perceive, that the depression of the "two witnesses" has, in a great measure, been fulfilled. When the prophet wrote, the doctrine of the two Testaments had made a great progress in the world. The influence of it over the minds and actions of men, continued to increase during several ages after. In the time of Constantine the Great, it became the religion of the late heathen world. So that there was nothing to induce the prophet to believe that christianity could ever fall into decay, or lose its general influence, unless by supernatural information: and yet he boldly announces that it would be so. From a multitude of histories we learn the rapid progress of christianity in the first centuries, notwithstanding the power-

ful opposition and cruel persecutions of pagan Rome, the then mistress of the heathen world. After that period, and the consequent decline of the truths attested by the two Testaments, under the terrible persecutions of the two great apostacies, from their establishment in the beginning of the seventh century, the pure Gospel of Christ became strangely and most wickedly perverted, to answer the nefarious purposes of *their* unbridled lusts and insatiable ambition; and to that degree, that, before the eleventh century, it was in a great measure sunk into superstition, idolatry, and sensuality. In this dispirited, this distressful state, without energy or influence, it remained until the fifteenth century, when learning and freedom of inquiry reared their heads, and the corner-stone of the reformation was laid. From that epoch, the two Testaments have been translated into many languages, been more generally read, and better understood; and ignorance, idolatry, and sensuality introduced into the christian world, by those two great apostacies, have in proportion fallen before the blessed truths of the "two witnesses" of God: but not so fallen as to justify true believers in laying aside their "sackcloth," and lamenting that the truths of the Gospel of Christ are not yet restored to their primitive purity; nor that perfect faith in the providence and the revealed will of God, which leads to the salvation and eternal happiness of man, fully established.

Ver. 5.—“ And if any man will *hurt* them “ (the two witnesses), *fire* proceedeth out of “ *their mouth*, and devoureth *their enemies* ; and if any man will *hurt* them, “ he must in this manner be *killed*.”

Ver. 6.—“ These witnesses have power “ to *shut heaven*, that it rain not in the days “ of their prophecy ; and have power *over waters*, to turn them to *blood* ; and to “ smite the earth with *all manner of plagues*, “ as often as *they will*.”

Those two verses contain a brief and awful description of the OMNIPOTENCE of God, and of his determined purpose to support the truths revealed in *the two Testaments*, against all opposition, as well Pagan, Mohamedan, Papal, as atheistical, during the forty and two months, or 1260 years, in which they shall prophesy in “ sackcloth.” The prophet expressly declares, that “ if any man will hurt them,” or, in other words, shall wickedly and wilfully oppose them, “ *fire* shall proceed out of their mouth ;” that is, the truths they contain, and a sense of his disobedience and persecution of them, shall convince him of his error, and, as a consuming fire, shall prey upon and torment his never-dying conscience. Moreover, God will attend to the preservation of his “ two witnesses,” by afflicting their enemies with *famine*. He will “ shut heaven, that it rain not” *during their prophecy* : and will turn

their rivers into *blood*, by their intestine insurrections and bloody wars, and “smite them with all manner of plagues, as “often as *he will.*”

The wonderful effects of this power of God, conferred on the “two witnesses,” were never more conspicuous than immediately after the passion of our blessed Redeemer, and his mission of the apostles. At that time mankind in general were immersed in Pagan idolatry. All tradition of the true God, and of his power and providence, had been, during many ages, in a manner lost, excepting among the Jews; and even these, his much-favoured people, were divided into schisms, or fallen into Pagan idolatry. They had disregarded the warnings of their Almighty Protector, through his “faithful servants the prophets,” and put to an ignominious death his immaculate and blessed Son, who had long been promised, and at length sent to save them; and yet, notwithstanding all this, in less than half a century, the “two witnesses” went on conquering, and to conquer\*, and established their truths in all parts of the world. The violent opposition and dreadful persecutions of the great “red dragon,” or the *Roman empire*, then styled the mistress of the world, could not impede the rapidity of their progress†. Neither have those two mighty and formidable powers, the Mohamedan and Papal hierarchies, with

\* Rev. vi. 2.

† Ibid xii.

all their bloody wars, oppression, edicts, anathemas, proscriptions, inquisitions, tortures, massacres, and slaughters, been able to destroy their testimony. On the contrary, the power and spirit of God, declared in these two verses, have never forsaken, but constantly supported them; by smiting their most inveterate enemies, such as many of the Roman, of the barbarian Mohamedan emperors, and popes, and their adherents with tormenting *remorse of conscience*, and exemplary deaths; and punishing their countries with foreign wars and conquests, with intestine convulsions and insurrections (thus "turning their waters into blood:") moreover, with *famine*, pestilence, earthquakes, eruptions, and rivers of fiery lava, overwhelming whole cities and provinces. All these facts, which, through the providence of God, have been transmitted to us, by many faithful historians, were thus foretold by the prophet ages before they happened, in the verses I am here commenting upon.

To which may be added, that, in strict verification of this exposition, it is a remarkable and undeniable fact, that the persecuting power of the Mohamedan and Papal churches has been wasting by all, or some of these means, during several centuries past, and, as is clearly foretold in the Revelation, will in all probability be soon utterly destroyed.

But to come to the more direct meaning of the prophet, respecting the "plagues with which God was to smite the *earth*," on account

of the destruction of the "two witnesses." By the word "*earth*," I apprehend the angel means *one wicked country*, or nation. In this sense, the word is made us of in divers places of the Scripture. To give a few instances: Jeremiah, in foretelling the seventy years captivity of the Jews, says, "For I will call for a sword on all the inhabitants of the *earth*." Again, "The Lord shall give a shout against all the inhabitants of the *earth*\*." And again, in the same figurative sense, Christ himself uses the same words, where he foretells the destruction of Jerusalem; "and then," says he, "shall all the inhabitants of the *earth* mourn†:" clearly meaning, not the people of the *whole* earth or world, but only the tribes of Israel, and the country and nation of the Jews. So here I trust to be able to prove, beyond the power of refutation, that the word "*earth*" has this confined and metaphorical sense; nay, farther, that the single country, or nation, is *France*, or the French nation.

Indeed, not to anticipate the abundant evidence of this truth which is poured in upon us, in the subsequent parts of this chapter, the two verses under consideration, when applied to their proper events, clearly demonstrate it. For we know that France is the only country upon earth, in which the "two witnesses of God have been "*killed*;" or where all the truths of the two Testaments have been entirely

\* Chap. xxv. 29, 30.

† St. Matt. xxiv. 30

*abolished by the laws of the state ; and which, on that account, it is here foretold, should be afflicted with all such " plagues," as should consist with the divine pleasure. And upon considering the text, we find that among the great variety of " plagues," with which God has often been pleased to punish nations for their crimes, there are only three particularly mentioned in this chapter ; with design, no doubt, that by these the country might be distinguished from others, when they should be inflicted upon it. These " plagues" are, 1st, a dreadful remorse of conscience, that all " consuming fire", arising from the clear conviction of disobedience, rebellion, and guilt, for it is said, that if any man will " hurt them, fire " proceedeth out of their mouth, and in this " manner he must be killed :—2, *famine* ; for these witnesses of God " have power to shut " heaven, that it rain not in the days of their " prophecy : " and, 3, a " plague," which shall occasion an immense destruction of people, but not by earthquakes, pestilence, storms, inundations, and the like, but by " a plague" which shall shed their *blood* in such quantities, as shall turn " their waters into blood : " meaning foreign and civil wars, insurrections, assassinations, and massacres. Let it then be observed, that these three " plagues" point directly and singularly to certain events, which have lately come to pass in France.*

\* Heb. xii. 29.



In respect to the first, it has been a doubt with many deep-judging and good men, whether any person, capable of reflection at the hour of his death, ever went out of this world, without the conviction of conscience, that there is a God, and to whom he is accountable for his conduct in this life. That doubt must be yet stronger, in respect to those who have read the irrefragable proofs of God's existence, in the Old and New Testaments. But this doubt seems now to be removed by recent facts: for have we not seen even those hardened atheists, Voltaire, D'Alembert, and Diderot, the three principal authors of the French Encyclopædia (that dark abyss of premeditated disbelief), those inveterate enemies of the "two witnesses," or Testaments; who had been rendering their souls callous to the truth, by all possible means, nearly half a century; have we not known, I say, these very men "smitten" on their death-beds by all the agonies of torturing guilt, and of that consuming "*fire*," remorse of conscience\*? And after such striking examples, verifying the truth of the text, can any person doubt, but that the principal leaders, and thousands of others, of the atheistical conspiracy, who have perished, have died under an agonizing sense of the supremacy and justice of that God, whose power they had defied and whose very existence they had presumptuously denied?

\* See l'Abbe Barruel's Memoirs.

With regard to the second "plague," *famine*, have we not seen the city of Paris, the country of Normandy, and other parts of France, in actual insurrection on account of the want of bread; and that too at the very time remarkably pointed out in the text, viz. in the days of the prophesy of the "two witnesses in sackcloth," or just before their destruction in France?

And with regard to the last-mentioned kind of "plagues," by which the "waters are to be turned into *blood*," it is a remarkable fact, that in proportion as the atheistical enemies to the "two witnesses" busied themselves in carrying into effect their diabolical purpose of destroying all religion, and after the accomplishment of it, until the Act of Toleration, this kind of "plague" was increased and multiplied. Let us call to mind, that upon the destruction of the monarchy of France, all the bands of civil society were broken; and the people, long before poisoned by atheism, were let loose, like hungry beasts from their dens, ready to devour and riot in the blood of one another. The first revolution was planted in the imprisonment of their sovereign, his consort and son; and the destruction of the monarchy. Revolution upon revolution rapidly succeeded, all founded in the *blood* of the former despots, together with many of their dependants and supporters. Decrees followed one another in the quickest succession, by which millions have been torn from their families, and dragged *bandcuffed* and *chained* to the *bloody* field of battle. Assassinations and massacres have been

every where common, nay legalized ; and civil wars, the most *bloody* ever known, arose in every part of the infatuated and devoted country. Those dreadful engines of death, the *guillotine*, the *national baths* so called, the *musket* and *cannon*, by which men, women, and children were butchered *en masse*, and the *blood* of *thousands* shed in one day, were in constant exercise. View again the *streams of blood*, arising from the various and dreadful insurrections in Paris as from their source, and the *river* Seine polluted with the *blood* of thousands of human bodies cast into it ! See the river Loire groaning under the weight of human carcases, and the streets of the city of Nantz flowing with the *blood* of its murdered citizens, which, mixing with the *waters* of that river, literally “turned them into blood,” and thereby left them unfit for the use of the miserable remaining inhabitants. Lyons, Cambray, and other capital cities, presented scenes of a similar nature, equally bloody and horrible. In short, it is a striking truth in confirmation of the prophesy, that, during the period in which the two Testaments remained abolished, France was afflicted, and made a great Aceldama, by the “plagues” pointed out in these two verses, and by no other.

Such is the literal meaning of the sentence, “And they have power over waters to turn them into blood :” but it has also a figurative sense, and which we shall presently find as strictly fulfilled. The word “waters,” in many parts of the Scriptures, is made use of to signify *nations*\* ;

\* Psal. xlv. 3. cxxiy. 4, 5, 6.

and the angel informs us\*, that "waters" is a figure for "peoples, and multitudes, and nations, and tongues." We must then in this sense read the text thus : And the two witnesses have power over "peoples, and multitudes, and nations, and tongues," to turn them "to blood ;" that is, to set them at variance and war with one another, in which their *blood* shall abundantly be shed.

With what wonderful accuracy has the text, in this sense, been likewise fulfilled, not only in France, but elsewhere ! Have we not seen the "peoples and multitudes," the inhabitants of Vendee and Toulouse, and others of that devoted country, at variance with the government, and its abettors ; and with more than savage rage assassinating, and massacring one another, giving no quarter, till both land and "waters" have been covered with blood ? Yet more, have we not seen the horrid darkness of French anarchy and atheism, overwhelming the different "nations and tongues" in Europe, uniting and compelling them into rebellions, revolutions, and wars, the most cruel and sanguinary ; by which millions have been destroyed, and their countries deluged in blood ? But upon what "nations and tongues" have these distressing "plagues" been chiefly inflicted ? have they fallen upon those nations, a majority of whose people embraced, at the time, the truths of the two Testaments ; or much more generally on those who, in the words

\* Chap. xvii. 15

of the prophet, "have hurt them," and persecuted them, by murdering not only their adherents, but their doctrine also, by perverting them into a blasphemous idolatry? Have those "plagues" visited Great Britain, Denmark, Sweden, Russia, and Prussia, or any other country, in which a majority of the people have not consisted of *Papists* and *Atheists*? No. On the contrary, they have been poured down in a very remarkable manner, on the different nations the most bigotted to the church of Rome; and even on Rome itself, that original seat of dark apostacy from the church of Christ; that source of Gentile idolatry, the night of which overspread the western part of Europe. What more could the candid reader, who has seen or heard of the late events, have to convince him that the French nation and its adherents are the people who should thus suffer for opposing and destroying the "two-witnesses?" But I hasten to the subsequent parts of the chapter, where we shall meet with more particular and abundant proof of this truth.

Ver. 7,—“And when they (“the two witnesses”), shall have nearly finished their testimony, the *beast* that ascendeth out of the *bottomless* pit shall make war against them and shall overcome, and kill them.”

By a faithful translation of the metaphorical expressions in this verse into their literal meaning, we shall be able to solve the following im-

portant questions, important indeed ! to the farther elucidation of the prophecy.

1. What political power did the prophet intend to designate by " the beast of the bottomless pit ?"

2. When, according to the prophesy, was it to " ascend on the earth," out of the bottomless pit ?

3. What are we to understand by its " making war against, and overcoming, and *killing* " the two witnesses of God ?"

1. In regard to the first question, the prophet having, under the allegory of " the court without the temple given to the gentiles," foretold the coming of the two monstrous apostacies, the Mohamedan and Papal, proceeds in this, and the following verses, to declare also, that " another," power, which he describes under the figure of a " beast to ascend out of the bottomless pit," should arise in the world ; and according to the usage of historians, and particularly the sacred penmen, begins his narration with an account of the *origin* and *birth* of *The* " beast ;" or the place whence it should ascend. The prophet Daniel, for instance, saw the " four great beasts," which were the types of the four great empires, " come " up out of the great sea," while the four winds " of heaven *strove upon it*," to represent that they should be empires, strong and powerful as the whirlwind, formed by the contest of the four cardinal winds ; prostrating all before them, and extending their conquests " northward, south-

ward, eastward, and westward\*." St John in his prophesy of the rise of the Papal hierarchy†, tells us, that, while "standing upon the *sand* of the sea," he saw a "beast rise up out of *the sea*," without any intimation that it was *agitated*, at the time, by the wind, and therefore at a time when it was *calm*; to denote, that the power foretold should acquire and maintain its authority, not so much by war, as by *policy* and *craft*. Moreover, in describing the Mohamedan power, he says, he saw "a star fall from *heaven* unto the *earth*," who "opened the bottomless pit, and let out a smoke as the smoke of a great furnace, which darkened the *sun* and the *air*‡;" to represent that the power foretold should *pretend*, that he obtained his revelation and authority from God; and yet his doctrines should be false and impious, and involve the revealed word of God (or the *sun*,) and the reason of man (*the air*,) in complete sensual darkness and ignorance.

So here the same authority foretels, in the comprehensible and forcible trope of "a beast that shall ascend out of *the bottomless pit*, and kill the two witnesses of God:" *i. e.* the rise and establishment of a power, yet more wicked and depraved than all the powers, which had ever been before it upon the earth: a power which should utterly efface from the minds of men, all the truths revealed to mankind by the two Testaments, and establish atheism in their stead:

\* Chap. vii. 1, 2.

† Rev. xiii. 1.

‡ Chap. ix. 1, 2.

*atheism, the consummation of error, impiety, and sin!*

This literal sense of the text will appear natural upon duly considering the meaning of the words: "the bottomless pit, the place whence the beast" "was to ascend." In the literal sense, they convey the idea of an *abyss*, or a hole of unfathomable depth in the earth; and a place of such darkness, that neither the light of the *stars*, nor of the *moon*, nor even of the *sun*, the great luminary of the world, ever enters. In the allegorical and scriptural sense, they mean a bottomless abyss of error, ungodliness, and sin; into which neither the *light of reason*, nor of *conscience*, nor of the *revealed word of God*, ever penetrates. It is the region of the "*angel of darkness*, whose "name in the Hebrew tongue is *Abaddon*, and in "the Greek *Appollyon*, THE DESTROYER\*." It is the proper kingdom of the great "red dragon," that old serpent called the *devil* and *Satan*, who deceiveth the *whole* world, "the greatest enemy of God and man†." In fine, it is the source of all those errors and crimes, which alienate mankind from God their Creator, lead them into all manner of evil, and finally into the *depths* of EVERLASTING PERDITION. "A beast ascending" out of a place of this horrid description, it must be confessed, is a proper and complete metaphor to illustrate the coming of an *atheistical* power, that shall conspire against, and "kill the two witnesses of God;" or, as I have said before, extinguish in

\* Chap. ix. 11.

† Chap. xii, 9. xx. 2.



the minds of men all sense and influence of the sacred truths revealed in the Old and New-Testaments: truths, upon the belief and practice of which the order, peace, and happiness of man, evidently depend, both *here and hereafter*!

It is (as I humbly apprehend, and I mean in its proper place to prove) the same political monster foretold by St. Paul under the descriptive and emphatic tropes of “*that man of sin, THE SON OF PERDITION, ‘that wicked, whom the Lord shall consume with the spirit of his mouth,’ the mystery of iniquity; a power that shall exalt itself above all that is called God, or that is worshipped.*” It is to be a power “that will not receive the *love* of the *truth*, that it might be saved;” but shall come “with all deceivableness of unrighteousness\*,” and a power so incorrigible, that God, for this reason, shall “give it over” to such a strong delusion, that it may “believe a lie” (*viz. that there is no God,*) a lie the most impious, and at the same time palpable and self-evident, that has ever yet been, or can be invented by MEN AND DEVILS UNITED!

Such is the power which the prophet has declared shall come; but where shall we find, in the *political world*, its true prototype, an unheard of monster, that shall answer, in all its principles and actions, to this description? And find it we must, before we can presume to assert, that the prediction is fulfilled. That there may have been *individuals*, who, by living in a continued

\* 2 Thess. iii. 3 to 12.

course of sin, have so hardened their hearts, as to deny the existence of God, will not be disputed. But if we search the annals of the world, we shall not find even a private society or sect, much less a civil community and state, which, before our day, has, in the most public manner proclaimed to all the nations around it, that THERE IS NO GOD ! and made that position the basis of the constitution of its government : but in our day we not only read of it, but see it with our eyes ; and that in a manner so perfectly consonant to all its various prophetic marks, that the unprejudiced infidel himself (if there be such a being) cannot mistake it. It is obviously, that political and atheistical monster, the revolutionary power now ruling the French nation with the most absolute despotism, giving the law to Europe, threatening to dethrone all kings, to overthrow all governments, and social order, to destroy all the principles of morality and religion ; and opening the flood-gates of their impious and licentious *liberty*, and their blasphemous and mystical *equality*, resolving to overwhelm the world, with ATHEISM, ANARCHY, AND RUIN.

To trace the " ascent " of this power from its source, and to unfold all its infernal principles and actions in this place, would be both unnecessary and improper ; as many of them are more particularly foretold in the subsequent verses : not to say that it would be inconsistent with the design of these brief explanations, and require many volumes. There are indeed many dreadful records of these transactions already before the public, and writ-

ten by respectable men, in whose recital of facts the utmost confidence may be reposed. In the books I refer to, the "ascent" of the revolutionary power of France, its impious and atheistical principles, and its ruinous exploits, are clearly delineated. Indeed it is impossible for any unprejudiced person, agreeing with me in my interpretation of the text, and who has only read the daily papers, reciting the dreadful transactions of the French republic, not to perceive the prototype of the "beast of the bottomless pit" before him. For these reasons, I shall have occasion here to do no more, than take a very cursory view of the origin and "ascent" of this monstrous power.

It is necessary to observe, as it leads to the first great feature in the description of the French republic, that the prophets, when speaking of their other beasts, make use of the words "come up," "appear," and "rise," in the world: but that the prophet here informs us, that the "beast of the bottomless pit" was to "ascend," to denote that its political prototype should *gradually* and *imperceptibly* be rising for some time, before it should pour out its poisonous principles, and commit its ravage and havoc on mankind; as the vapours, which are to form the cloud, gradually and imperceptibly "ascend" in the atmosphere, until it is prepared to discharge its inundating storms of rain, hail, thunder, and lightning, upon the earth. Here we have an undoubted allusion to the manner, in which the atheistical republic of France was to come. For it will presently

be seen, that it has long since been conceived, and gradually and imperceptibly, within the last century, growing to maturity, and is now brought forth in the sight of all mankind.

To illustrate these truths, we must look back to the ancient pride and lust of France ("the bottomless pit" here alluded to) for universal dominion; to its intolerant and bloodthirsty superstition, and to the modern, mystical, and impious French philosophy: for all of them have had their share in begetting, nourishing, and bringing the revolutionary hydra to maturity.—Abundant evidence is to be found in the histories of Europe, that the French nation has far surpassed all others in pride, ambition, dissipation, and licentiousness; that it has been the common disturber of the peace of Europe, and that its ceaseless aim has been the subjugating mankind to its power, its vice, bigotry, and despotism. To these inordinate passions, it has, without intermission or remorse, sacrificed all the principles of honour, justice, and humanity. Regardless of its treaties with other nations, it has no longer observed, than it wanted power to violate them with impunity. How often, by its intrigues and conspiracies, as well as by open force, has it involved Great-Britain, Germany, and the neighbouring nations, in scenes of bloodshed and desolation? And what pen can calculate the millions of the human race, that have fallen victims to its superstition, and policy, and public perfidy?

The French nation, if it was not the first was

among the first which became perverted from the Gospel of Christ, to Papal idolatry and blasphemy; and ever since, till of late, has been their principal support and protection. Twice it saved that idolatrous and blasphemous power from utter ruin, when in its infancy; and from that time has been under the influence of the Popes of Rome, the most potent and bloody persecutors of every denomination of Christians in the western hemisphere, that has differed in opinion from it. The numbers that have been massacred at home, and have perished in foreign wars, surpass calculation. Of the Waldenses and Albigenses, that small remnant of the Christian church, which existed in the twelfth century, upwards of a million of men, women, and children, were in a few years inhumanly murdered; besides numbers, who fled into mountains, rocks, and deserts, to avoid the horrid carnage. In its long-protected wars with the Hugonot protestants, not less than a million more were sacrificed by its all-devouring sword. And for what crime, for what offence were those innocents destroyed, but for that of believing the truths, and practising the precepts revealed by God to his creatures, through the two testaments? For these barbarous and bloody services, the French nation has been honoured by the church of Rome, with the title of the *eldest son of the church*!

At first view, such bigoted fanaticism seems incompatible with atheism, but the reverse is true. For it must be confessed, that every deviation and apostacy from the principles of those

truths which proceed from God, the great source and essence of all truth, is a step towards error; and the greater the stride, the nearer the approach to a total disbelief of a First Cause. The Papal fanaticism is evidently a gross corruption, and departure from the divine truths, revealed by the Spirit of God, through his blessed Son. The belief in transubstantiation, in the power of priests ordained by man, to forgive sins, in the worship of images, saints, and dead men, and in the infallibility of the Pope, are in direct opposition to the divine truths of the Gospel. The first is a manifest perversion of the words of Christ, from their metaphorical and spiritual sense into a blasphemous mystery; the second into a daring assumption of one of the attributes of God, his infinite mercy; the third, a direct disobedience of one of his express commands; and the last, a flat denial of God's supremacy, by an unqualified assertion of the Pope's being equal to him. Thus far advanced on the high road of error and blasphemy, the French nation had only a single step more to take, to arrive at the most palpable of all falsehoods, the grossest of all lies, the non-existence of a God—ATHEISM.

Be it remembered, that about the middle of the last century, three men were born in France, who seem, from their conduct, to have been sensible of the preceding truths. They are unhappily well known in the world by the names of Voltaire, D'Alembert, and Diderot. They falsely called themselves philosophers, and yet they hated wisdom; and their doctrines they named

philosophy, although they were founded in mystical folly. They were men of strong and extensive mental powers, and men of learning, but of the most restless spirits, of pride and ambition insatiable, and of application and industry, which never lost sight of their object. Nor could they ever be discouraged in the pursuit of it. If they loved any thing except themselves, it was the perversion of truth, a relish for mischief and anarchy. Like Satan, they hated God himself; only because he was their creator, benefactor, and *superior*. Thus disposed, they entered into a horrid conspiracy to subvert, and utterly destroy all the social order, peace, and happiness of the world, which had been founded upon the truths revealed by God in the two Testaments. But how was this black and execrable plot to be accomplished? It was only by *seducing* and *cheating* mankind into a belief of the reverse of those sacred truths. And as this was a work of time and immense labour, which called for all the cunning, delusion, and fraud, that the depraved sagacity of men or devils could invent, they sought for the aid of others. Nor was it difficult, in this age of too much infidelity, to find it. They were joined by the *Sceptic*, *Spinosist*, *Materialist*, *Fatalist*, and the higher atheistical orders of the *occult lodges of free masonry*; those dark caverns, where the "mystery of iniquity" has for ages been concealed under the most horrid and inviolable oaths; oaths inviolate only through the dread of tremendous execrations, and threatened death! those dark and unfathomable gulfs of treason, poison,

assissination, and murder. This affiliation was natural; for they all held partly the same impious principles, had the same unlimited pride, the same insatiable ambition, the same disbelief of a God and his providence, the same thirst for universal power, and the same love of mischief and anarchy: each individual, with ineffable arrogance, persuading himself that he could "walk in the whirlwind, and direct the storm."

To begin this infernal work, they wrote and published, more than half a century past, the *ENCYCLOPÆDIA*. This compilation was a vast and laboured collection, and among other things, of the dark and mystical parts of ancient, and of the errors of modern philosophy and impiety; or, as the ingenious Barruel in his *Memoirs* comprehensively describes it, 'a vast *emporium* of all the 'sophisms, errors, and calumnies against religion, 'from the first *school of impiety* to the day of their 'enterprise;' or, as Diderot, one of the principal compilers, has inadvertently confessed since its publication, 'a gulf, or rather a rag basket, where 'they (the blasphemous compilers) promiscuously threw every thing *half* examined, *ill* digested, *good, bad, and indifferent*, but always '*incoherent*.' In short, it was, and yet is an artful and chaotic mixture of gross contradictions and impious errors and absurdities, of deism and atheism, of spirituality and materialism, of liberty and fatalism, of virtue and vice, of truth and falsehood, of religion and blasphemous impiety; in which the first are *slightly* touched, or placed in the back ground, and in the darkest shades,



corrupted and perverted ; while the last are enforced upon the imagination, with all the management of cunning and deception. It was artfully calculated first to confound the human intellect, then to seduce it into scepticism ; and afterwards to plunge it, thus bewildered, into the grossest errors and the blackest impiety. It was a "bottomless pit," out of which we shall presently see the revolutionary power of France, the true prototype of the "beast ascending," and bringing with it all the means of impiety, desolation, anarchy, and ruin.

From the sophisms and false doctrines of the Encyclopædia flowed a variety of tracts, or rather *extracts* of the same impious nature and tendency. There were compiled by the different conspirators, revived by their *secret* committee in their *secret* clubs, and thence *secretly* dispersed throughout France, and many other parts of Europe. In these extracts, the mischievous and terrible effects of error and falsehood were so artfully concealed, that kings, emperors, princes, nobles, men of letters, and from them down to the lowest ranks of men, became proselytes, without perceiving or suspecting the latent poison. They became converts to doctrines which were calculated to sap the foundation of all thrones, and all governments ; to disorganize all order ; to level the monarch with the subject, the noble with the peasant, the learned with the ignorant, men of virtue and piety with the profligate

and vicious, men of industry and property with the incorrigible beggar. Their aim, in short, was to subvert all the principles of religion and morality, all those invaluable securities, without which human life itself would be the greatest of misfortunes, and from which mankind have ever been accustomed to derive the only preservation of their possessions, their liberty, and their lives ; and to sum up their horrible machinations, to desolate the whole world with the deadly and incurable poison of their atheistical “ liberty and equality.”

The secrecy and industry with which these books were dispersed, particularly through all the departments of France, is scarcely to be described. Millions of them were printed in Paris, and either sold at a less price than the cost of printing, or given away to all the petty schoolmasters resident in, and to the hawkers and pedlars traversing the whole country.— They were read by all ranks of men, women, and children. The sacred truths and moral precepts of the Old and New Testament were ridiculed in their public theatres, and other places of public amusement, as well as in private companies ; insomuch, that the persons who could declaim against those truths with the most wit and humour, came to be esteemed as the most *wise*, most *learned* and most *excellent philosophers*.

The reader, with this general, yet formidable account before him, may naturally be supposed to desire to hear the particulars of the

new tenets, thus universally dispersed throughout France. It can only be a short detail consistently with my main design, and yet will be found long enough to fill the soul with the utmost detestation, and the deepest horror.

Respecting the existence of a God, the first great Cause, and Creator of the universe, they taught,

“ That the Supreme Being, the God of philosophers, Jews, and Christians, was but a *chimera* and a *phantom* :

“ That the imagination of men creates daily fresh chimeras, which raise in them the impulse of *fear* ; and such is the *phantom* of the Deity : ”

“ That the phenomena of nature only prove the existence of a God to a few prepossessed men ; and that the wonders of nature, so far from bespeaking a God, are but the necessary effects of *matter*, prodigiously diversified.”

Respecting the soul, or immortal spirit of man, they maintained,

“ That every thing which is called the *spirit* or *soul*, has no more reality than the *phantoms*, the *chimeras*, or *sphinxes* ; and that it is the body that *thinks* and *judges*. ”

And respecting the principles of morality they declared,

“ That all ideas of justice and injustice, of virtue and vice, of glory and infamy, are purely *arbitrary*, and dependent on *custom* :

“ That virtue and honesty, with regard to in

“dividuals, is no more than the habit of actions.  
 “*personally advantageous*; and that *self-interest* is the *sole* scale by which the actions  
 “of men can be measured: that *sublime virtue*, and *enlightened wisdom*, are only the  
 “fruits of those passions called *folly*: that *conscience* and *remorse* are nothing but the natural  
 “foresight of those natural penalties to  
 “which crimes expose us; and that the man  
 “who is above *the law* can commit, without  
 “*remorse*, any *dishonest act*, that may serve  
 “his purpose\*.”

Such were the philosophical and impious tenets, published and dispersed by the conspirators, against the order and peace of civilized society. And such, with many additional branches of the same tree of evil, at length composed the creed of the great mass of the people of France. In this creed, thus replete with the grossest absurdities, the darkest errors, and the most abominable blasphemies, he that hath an eye may see the “bottomless pit,” into which neither the light of reason, nor of conscience, nor of the revealed word of God, can possibly enter. In this creed he may behold the principles of the angel of “darkness,” whose name in the Hebrew tongue is “Abaddon,” and in the Greek Apollyon, the destroyer;” as its direct and manifest tendency is to destroy, in the opinion of men, all value for, and indeed all sense of virtue, religion and truth. In this creed he may trace all the prin-

ciples of the "great red dragon, that old serpent called the devil and Satan, who deceiveth the whole world," the great enemy of God and man. It is, I repeat it, the dark gulf, the "bottomless pit," of all those errors and crimes which alienate mankind from God, their benevolent Creator, and dissolve all the social ties between the prince and people, parent and child, husband and wife, and between man and man: in fine, a creed which, should it be generally embraced by mankind, could not possibly fail to produce all the misery, uproar, and horror of hell upon earth: and from this diabolical creed, we shall presently see the conspirators forming themselves into the JACOBIN CLUB, and thence "ascending" into a republic, the political "beast of the bottomless pit."

The great body of the people having thus been taught to cancel and trample upon all the restraints and obligations, arising from their idolatrous superstition, wicked as it was, became prepared for the fearless perpetration of all manner of licentiousness and vice. Amidst such an universal confusion, darkness, and uproar, nothing was esteemed criminal. The conspirators now saw their infernal plot growing fast to maturity, and nearly ripe for explosion; and that nothing was wanting but a concentration of their powers. For although their object was the same, yet hitherto they had been divided into different clubs, and constantly opposed and confounded the projects

of one another. For every atheist, self-interest being his only God, loves nothing but himself, and hates his own father, mother, and brother. They saw the necessity of a systematic union, and this was effected in the *Jacobin Club*; that club from which proceeded 40,000 inferior clubs, all obedient to its nod, and ready to execute its will, however diabolical. All powerful, every thing with them was lawful; even insurrection, treason, poison, assassination, and murders of every kind. The master-club was composed of the same men that caused the King of Sweden to be assassinated, the Emperor Joseph II. to be poisoned, the King of France, his consort, and innocent infant, the Dauphin, to be murdered. It was composed of the same men that overturned the ancient monarchy, and in their demoniac delusion and frenzy, established the republic, or rather the revolutionary power in France.

It would require many volumes, if not be an endless task, to examine in detail, all the horrid and nefarious principles and practices, upon which the constitution of this republic, and its fundamental decrees were founded. The mere mention of them will be sufficient to fill the rational mind with the utmost detestation and abhorrence. Behold them in miniature:

“That all men are *equal* by nature.”

“That the free will, or liberty of man, is *unrestrained* by any law, human or divine.”

"That human nature possesses *endless perfectibility*."

"That insurrection is *lawful* in civil society."

"That death is only an *eternal sleep* of the soul."

"That the ancient *Sabbath*, established for ever by God himself at the creation of the world, ought to be *abolished*, and the times of the year calculated by *decades*."

"That *tutelary gods*, even *dead men*, may be canonized, consecrated, and worshipped."

"That Jesus Christ, the Son of the true God, was an *impostor*."

"That human reason is the *only* supreme God!" and

"That the wisdom and power of the *people* are *one, indivisible, infallible, and sovereign*." All forming together an unparrelleled chaos of absurd contradictions, mystical philosophy, blasphemous errors, and atheistical falsehood, impracticable in their nature, and destructive of the order and peace of the world!

However inconsistent with the intended brevity of these expositions of the prophecy, I cannot forbear confirming them by the eloquent and comprehensive description of this political hydra; this most monstrous of all human productions, drawn by an eminent writer\*, perfectly acquainted with its principles and actions. He calls it that "*monstrous produc-*

\* Lally Tolendal. Defence of the French Emigrants, p. 24.

“tion, composed of such *heterogeneous parts*,  
 “that did not contain a *single article*, that was  
 “not *contradicted* by another; did not offer  
 “one *advantage*, which it did not render im-  
 “possible; did not establish one *authority*,  
 “which it did not render *impotent*; spread  
 “*universal dissention*, instead of diffusing gen-  
 “eral good; *organized anarchy*, and founded  
 “*dissolution*.”

The facts upon which this description is founded, abundantly support the truth of it: for in the year 1793 the political atheistical empirics, finding that this first constitution of the republic did not enable them to do mischief enough; or dreading the power of the people which they had consecrated as *sovereign*, and vested with an excess of power; strangled it, and engendered a still more frightful monster in its stead. But upon what principles? it may be asked. The true answer is, From the same impious dogmas, the same atheistical parent, their before-mentioned creed. Did it remove the mischiefs produced by the former? was it calculated to give the people any security whatever to ensure the safety of their lives, their liberty and property? No: for it took from the people even that imaginary and chimerical power, which the former had conferred upon them; and more firmly established their own despotism. But here again is the same discriminating and animated author's opinion upon it: “That code,” says he, “for which no *human language* can supply ap-



“ *proprie* expression ; that code, which in  
“ the name of *society* and the *laws* delivered  
“ up mankind a *prey* to all those *scourges*, for  
“ the express purpose of avoiding which, they  
“ enter into a *state* of *society*, and submit to  
“ the *restriction* of *laws*.”

But these “ sons” of mischief and “ perdition,” as St. Paul styles them, each aiming at absolute tyranny, and perceiving from experience, that the power was consigned by the second constitution to too many hands ; and that, although it was productive of the wished for anarchy among the people, yet it also created bitter jealousy and discord among themselves, and prevented each of them from attaining individual despotism ; in 1795 they agreed to abolish it, and establish a *third* ; under a false though specious pretence of amending it, but in truth to concentrate their usurpation in fewer hands ; and thereby to make it more stable and permanent, and to afford to each a better chance of reaching the zenith of arbitrary rule : for under the former constitutions (which, as one of their arch apostates said of the Encyclopædia, were only the *rag-baskets*, which contained every thing, any thing, and nothing that had the least appearance of polity) they sometimes had, as the same Diderot mentions, “ seven hundred, sometimes “ twelve hundred *kings*, at once legislators, “ pontiffs, generals, administrators, magistrates, “ and judges, *alternately* creators, rivals, instruments of 44,000 *sovereign* municipalities

“ for the office of supreme regulators ; and an equal number of Jacobin societies.”

In these wild and chaotic distributions of the sovereign authority among so many politic bodies, they saw the path to individual tyranny obstructed by as many insurmountable impediments ; and therefore, under their third constitution, they fixed the sovereign power in five dictators, or, as they modestly styled them, five directors. But of the mischiefs of even this their third code, the same author seems fully apprized, where he says, “ I still see in it the same great and terrible problem of the first *magistracy* of the state rendered defective and temporary, and divided among the will of five directors. Have your legislators made a new discovery, or have they pursued a chimera ? will the inconveniences of your new system be more or less serious, than those they pretended to have avoided ?” The experience of the wretched people of France must answer the question in the negative : for the same terrible despotism, the same atheistical polity, the same undistinguishing rapine, the same aversion to all thrones, governments, and social order ; the same insecurity of property, of person, and of life ; the same arbitrary and impudent design of fraternizing the whole world by force, and of throwing it into anarchy, have equally manifested themselves under the present, as under the former, monstrous constitution of the republic.

After what I have been saying, at some

length, in exposition and application of the text, lest any man should still be so blind as to doubt, whether the revolutionary power of France be the true and only prototype of the "beast ascending out of the bottomless pit," I shall take a summary review of the operations and exploits of that colossal monster. It shall be summary, for I fear I have already trespassed upon the reader's patience in this argument. He will, however, so far anticipate the facts, as to conclude they must be the same, as necessarily flow from such a complicated, heterogeneous, wicked system. Indeed the tree has produced its natural fruit, in the highest perfection, and with abundant variety. It was planted in pride, avarice, ambition, impiety, and atheism; and has been followed by a successive train of blasphemy, treason, injustice, public rapine, proscriptions, attainders, insurrections, assassinations, and the most numerous and fearless murders; and all these enormities under the pretended sanction of *law* and *justice*. Moreover, to clear the way for, and render stable and permanent, this ultimatum of human depravity, the conspirators overturned the ancient monarchy of France, rebelled against, and murdered, their sovereign, his royal consort, and innocent son; and having established what they called a republic, it vomitted forth innumerable decrees more impious, unjust, and sanguinary, than ever stained the throne of the most despotic tyrant.

• By those decrees all religion has been pro-

scribed ; and those great objects of the social union, property, liberty, and life, have utterly been confounded and sacrificed : and, alas ! whole classes of men, the nobles, the regular clergy, and sects of religion, have been proscribed, or banished, or put to death. Nay, shocking to relate ! ingenuity was even tortured in devising those means of death, which would destroy the greatest number of human beings in the shortest time. But these I need not dwell upon ; they are too well known, and humanity shudders at the recollection of them.

Nor have the baleful influence and power immense, of the " beast of the bottomless pit," been confined to France. Let us contemplate the map of the world, and observe how great a part of it has already been affected by the poisonous principles issuing from this Pandemonium of error and of sin. If we take a view of *America*, we perceive the *United States*, the *British* government, and even *Spain* itself, the faithful ally of this terrific monster, obliged to arm for the purpose of suppressing the combinations of conspirators, sent to fraternise the new world. Turning to *Europe*, we see the greater part of *Italy* infested with the same principles, conquered, plundered, devastated ; and a number of inferior political monsters besides, all receiving the law from it, and obedient to its terrific nod. We have seen that brave and hitherto unconquerable people the *Swiss* invaded, their cantons laid waste, and flowing with flood, under the iron

rod of French perfidy and incursions. The *Netherlands* have likewise been infected with its impious errors; subjected, starved, pillaged, and languishing under the galling yoke of its merciless oppression. With what undescribable violations of female chastity, rapine, havoc, and murder, has it not overwhelmed a great part of *Germany*? With what secrecy and fraud has it not stirred up that dangerous rebel *Paswan Oglou* in *Turkey*, against his rightful sovereign; and if from *Asia* we turn our view to *Africa*, that remote country, have we not seen an immense fleet and army secretly and perfidiously sent, contrary to the faith of treaties, and the most solemn recent assurance given to the *Porte*, in order to subjugate the inhabitants of the banks of the *Nile*, to more than Egyptian darkness, to atheistical despotism.

Nor is this "mystery of iniquity" bounded within any limits. It is, at the moment of writing this, working its revolutionary changes in *Persia*, and in the *Indies*, with avowed and manifest design to corrupt and desolate, if possible, the whole inhabited globe.

But let us not, while surveying the calamities of the world without, forget *our* own late critical state as a people\*; a state in which we have been involved by the unprovoked and insidious machinations of France. Let us meditate upon it with that seriousness, that awful

\* This was written soon after the mutiny of the grand fleet.

reverence, that unbounded gratitude to the great and omnipotent Ruler of the universe, who suffered us, as a just chastisement for our sins, to be driven to the precipice of national ruin ; and afterwards most mercifully and critically delivered us, and mocked the attempts of the enemy.

BRITONS ! if there be one man among ye who doubts these awful truths, contemplate the late unhappy situation of your fellow-subjects in *Ireland*, hundreds of thousands of whom, deluded and intoxicated by French doctrines and promises, were in open rebellion against the best of sovereigns and the mildest of governments ; disdainful of subordination, and resolved upon all mischief. See them, from a peaceable people, perverted into clubs of associated banditti, laying waste their own fertile country by conflagrations, and every other cruel and criminal engine of self-destruction. See them incited, supported, and assisted, by the fleets and armies of the French republic ; always remembering, that *Ireland* was the meditated passage for the enemy into our own country.

BRITONS ! I mean you who cherish the least love for your country, and its most excellent constitution, ask yourselves this awakening and important question : Have not too many amongst us been deeply tainted by French atheism, and French fraternization ? If we have not been so over-reached and corrupted, what mean those Jacobin papers, which *daily*,

insult your common sense with their approbation of French wisdom, and French principles? What means that variety of blasphemous tracts, published at no small expence, and industriously and secretly dispersed throughout the kingdom, for the evident purpose of deluding the people into a belief of the doctrines of French atheism and anarchy? What mean those numerous clubs, styling themselves "Societies for Constitutional Information," and "Corresponding Societies," lately established throughout Great Britain and Ireland, holding confidential, secret, and treasonable intercourse with the French revolutionists? Rack your invention, until it is no longer capable of exertion, and ask yourselves, can all this art, this disguise, this secrecy, this intimate and cordial co-operation with the *sworn* enemies of your God, your religion, your country, and your firesides, mean you any good? And finally, to bring my questions more home to your feelings, that you may see and judge for yourselves, and for those whom you are bound by reason, by compact, by religion, and the never-ceasing voice of nature to protect and comfort; I say, ask yourselves, what mean those frequent panegyrics made by some of our first orators, and persons of the highest rank and fortune, in two august assemblies, upon French illumination, and French measures? What means that incessant opposition to the wisest and best-concerted plans of your sovereign, and his parliaments, for the protection of your lives and for-

tunes? What mean those repeated combinations of all ranks to support the most notorious traitors, and to snatch them out of the hands of law and justice? What mean that sullen discontent, that language of detraction, which decries the merit of the most brilliant successes against French anarchy, and the well-earned fame of our greatest heroes? What mean those audacious insults offered to his Majesty, those attempts upon his sacred life, even when going to the discharge of his public duty? And, above all, what meant that awful period of dreadful suspense and dismay, with which the heart of every friend to his country was smitten, during the *mutiny* at the *Nore*, &c.? From what source, what "bottomless pit" of anarchy and rebellion, did *that* most tremendous event "ascend?" Did it arise from any just cause of discontent, given to the brave defenders of their country on board that fleet? No: there was none, but what a dutiful application would have remedied.—Did it arise from the long-trying honesty and gallantry of British tars? No: those exalted virtues never could beget a monster so mis-shapen and frightful.

BRITONS! exercise, for a moment, your good sense, and examine the volume of evidence that stares you in the face, and you must be convinced, with me, that it was engendered in the putrid soil of French bribery and French atheism; and nourished, reared, and brought to maturity by the daily Jacobin papers, the seditious speeches in \*\*\*\*\* , and by the



dark clubs and associations of traitors and anarchists ; who, in strict imitation of their French brethren, have, under the plausible but fraudulent pretence of reforming your excellent constitution, determined to overturn it from its foundation ; and with it your reason, your conscience, your morals, and your religion ; and to legalize confusion, strife, and every evil work in their stead.

BRITONS ! I will trespass upon your patience yet a few moments longer, because I feel the impulse of incumbent duty, arising from the love of our country, its constitution and laws. Let me yet farther seriously ask you, where was the eye, during this awful period, that did not see the fate of your country suspended over the precipice of ruin ? Where was the honest heart, that was not stricken with horror and dismay ? that did not tremble at the prospect of an unfavourable, a lamentable issue of that dreadful mutiny ? It was a *mutiny* that threatened your immediate destruction ; ready to deliver over your *wooden walls*, with tens of thousands of your seamen, your *only hope* of national safety, into the hands of your sworn and implacable enemies. Here suffer me to ask you again, seriously, by whom were you *saved* ; snatched, as it were, in a moment, from impending perdition ? Were you saved by the aid of allies ? No, you had none ! Were you saved by your own wisdom or prowess ? No : your principal strength was in the hands of the mutineers ; and they, fearless of your remain-

ing force, were out of your reach, and your councils were reduced to a state of trembling despondency ! Then let me ask you, how were you preserved ? What beneficent power interposed for your salvation ? I will tell you, BRITONS, in truth and honesty. It was the great "JEHOVAH," the "Alpha and Omega," the "beginning and ending ; THE ALMIGHTY\*, who created the universe, has governed it, by his providence, from the *beginning* ; and shall continue to govern it by his righteous will, to the *end*. It was HE, "in whom we live, and move, and have our being† ; and without whose will, a "a hair of our heads cannot fall to the ground." It was HE, who "walks in the whirlwind and directs the storm," It was HE, who walked in the "whirlwind" of mutiny ; turned the hearts of the mutineers to a true sense of their duty ; and said to the fiend of the "bottomless pit," "Hitherto shalt thou "come, and no farther, and here shall thy proud "waves be stayed." It was HE, who discomfited your enemy in *Bantry Bay*, when that enemy had eluded your utmost vigilance, and whom you had been seeking in vain. It was HE, whose mighty arm fought your battles, and gave you the victories at *St. Vincents*, the *Texel*, and on the coast of *Ireland* ; and in his great mercy crowned your exertions with success to save your sister kingdom. And it was his secret wisdom, and Almighty Spirit, that

\* Rev. i. 8. 11.

† Acts, xvii. 28.

inspired the counsels, and gave strength to the arms of that first of heroes, Admiral Nelson, at the mouth of the Nile, crowned him with one of the most important and critical victories that ever was gained, and through him made you, perhaps, instrumental in saving the world, from Jacobin atheism and anarchy. O-BRITAIN, highly favoured among the nations of the earth! let me entreat you, by those great, unexpected, and UNMERITED deliverances, and those recent and *ineffable* blessings with which the God of heaven has been pleased to distinguish you, as a nation, never to suffer them to be effaced from your memories, but, contemplating them often, prostrate your souls before the throne of the LIVING GOD, the great JEHOVAH, with that submissive humility, that awful reverence, that heartfelt gratitude, and those thanksgivings and praises, which, I trust, you know to be his due, and your most especial duty: lest, in his just displeasure at your ingratitude and unrighteousness, he should withdraw the protection of his mighty arm, and leave you a prey to your all-devouring enemy, the "beast ascended out of the bottomless pit."

But it is now time to proceed to the consideration of the second question arising from this verse, by which this great truth of the prophecy will abundantly be confirmed. Indeed every subsequent verse, and almost every part of it, will afford such demonstrations, as to leave no possibility of doubt respecting it, in the unprejudiced mind.

2. "At *what epoch* is it foretold, that this political monster shall appear in the world?" The prophet had before, in verse 2, declared, that the Gentiles should "*tread the holy city,*" or church of Christ, "under foot forty and two months; and that the two witnesses should "prophecy 1260 days in sackcloth;" and both these periods, in prophetic language, are 1260 years. Here he goes on to declare, that the "beast shall ascend, when the two witnesses "shall have nearly *finished* their testimony." Now all the learned Protestant commentators have agreed, that the church of Christ began to be depressed, and to "prophecy in sackcloth," upon the rise of the *Papal* church. To which they might have added, as I have before said, and of the *Mohamedan* apostacy too, which has with equal violence and cruelty depressed it: for it is a remarkable fact, that these two great schisms and apostacies from the primitive and uncorrupted doctrines of Christ, arose together in the same year, 606, the one as a scourge of the *western*, and the other of the *eastern* part of the general church, which had fallen from the primitive purity of the Gospel.

Let me state this question to the reader more at large. There is scarcely any great prophetic event concerning which commentators have differed more, than the *time* of the rise of the Pope. Mr. Mede dates in the year 456, Sir Isaac Newton and Mr. Lowman in 756, and Bishop Newton in 727. The opinion of the first pious and

learned commentator appears at once to be erroneous : for the history of the Pope shows, that he was only bishop of *Rome*, and thus, “ unus inter pares,” possessing no more power than his fellow bishops ; and that he remained in this state until the year 606, and therefore could not be Pope, or the father of the Christian churches in the year 456. The opinions of the other learned commentators, who have dated the rise of the Pope in the *eighth* century seem to have been founded on the mistaken apprehension, that the type of the *little horn* in Daniel\*, and the beast which St. John “ saw rise up out of the sea†,” were several denotations of the *Pope*. Hence they have conceived, that the bishop of Rome must have been a *born*, that is, a *temporal* prince, before he could be a Pope ; and thus built one mistake on another, by dating the time of his rise in the eighth century, when he became a temporal prince. For I have no hesitation in asserting,

1. That the “ little horn” is a type, not of the Pope, but of a very different political power, to be explained hereafter.

2. That the Pope in no part of the prophecies is referred to as a *born*, or *temporal* prince, but is only designated by the symbol of a *beast* which signifies a cruel and wicked power, whether *civil* or *ecclesiastical* ; and it is to his ecclesiastical, and not to his civil authority, that we must look up for the character of a beast, for his

\* Chap. vii. 8.

† Rev. xiii. 1.

usurpation and inhumanity. In respect to his *political* consequence, it is well known, that among the kings and princes of Europe, he has been the most insignificant and contemptible. The extent of his territory, and the number of his subjects, have comparatively been small : nor has he, from incapability, made but little or no use of his temporal force, either to acquire or support his power and grandeur, or to exercise his acts of tyranny and cruelty. But, on the contrary, he has, by his *ecclesiastical* influence only over the minds of men, procured and upheld his superiority over the kings, princes, and bishops of Europe ; and carried into execution his seductive, his fraudulent, his bloody schemes, for the destruction of all who would not submit to his ecclesiastical will, and embrace his idolatry. In the first character, in which he has been drawn, we perceive no marks of a beast ; all is in a manner innocent and inoffensive : in the second he has been more ferocious and cruel, than any animal upon the earth.

But, to show these errors of commentators in their true light, let the prophet himself be our guide. He tells us\*, “ I saw another beast rise up out of the sea.” This beast, all commentators agree, is the type of the Pope. However, after describing him by a variety of marks so peculiar and appropriate, that it seems impossible for a discerning reader to mistake them, the prophet informs us by what means he should ac-

\* Chap. xiii. 1.

quire his power ; (and which all Protestant commentators agree is a type of *imperial* Rome :) “ and the *dragon* gave him his power ; and his *seat*, and *great* authority†.” Now the events attending his rise, strictly verify the prophetic declaration : for while Boniface, the bishop, was possessing merely a right over the particular see of *Rome*, he obtained, from Phocas, the abandoned chief of the Roman empire, and by the most fulsome flattery added to shameful bribery, a commission of bishop over *all* the Christian churches. This commission was dated in the year 606.— Thus clothed with ecclesiastical supremacy over the Christian world, the newly-created universal Pope, lost no time in establishing his long meditated superstition ; and, for that purpose, requested of the emperor a donation of the heathen Pantheon at Rome. That request being granted, he instituted his idolatry in that abominable temple, by changing the names of the images of the heathen gods and goddesses, into those of the dead saints and martyrs ; and ordered them to be worshipped in the year 607. From that time the idolatry of the Pope spread over the West. Kings, princes and bishops became consecrated dependents upon ecclesiastical will. The benedictions of the universal Pope, his licences, indulgences, were granted to converts to his superstition ; and his anathemas and excommunications were hurled against the refractory. Surely then the year 606 was the

\* Ibid. ver. 2.

time when he rose, and became a beast, and no other.

If, then, we date the rise of the two apostacies in the year 606, which has just been proved to be the true time, the "witnesses have now prophesied in sackcloth" 1195 years of the 1260; so that there are only 65 years to come, before they will have "finished their testimony," according to our present mode of calculation. But if the prophet calculated by synchronical years, or only 360 days to a year, according to the Jewish mode of computation, when he wrote, as some commentators suppose, and which indeed, is most probable, there remain only 48 years before the "witnesses shall have finished their testimony in sackcloth." This is a very small proportion of 1260 years, the whole period of their depression and prophecy; so comparatively small, that it may, with strict propriety and truth, be said that they have now "*nearly* finished their testimony:" and, therefore, *this* is the true time foretold, by the prophet, when the beast is to "ascend from the bottomless pit," or the atheistical power, metaphorically described by it, is to appear in the world.

I may here add, that this accords with the testimony of St. Paul, who, in many instances, supports and confirms the truths of the Apocalypse, foretels the coming of the *apostacy*, and of the "man of sin,"\* the latter of which, there can be no doubt, is only another descriptive ap-

\* 2 Thess. ii. 3. 7.



pellation for the "beast in the bottomless pit;" and he, in a solemn manner, declares, that the apostacy shall come first, and "LET," or *prevent*, the revelation of "the man of sin:" and that when, and not before, the former shall be "taken out of the way," the latter shall be "revealed in his time." Now the apostacy, which all Protestant commentators agree is the *Papal church*, has come, and continued more than 1200 years, and it is well known that it has, during the last century, been rapidly declining, and is now "taken out of the way," and no longer "let-teth," or "withholdeth" the revelation of the "man of sin." It has partly "been taken out of the way," by the *extermination* of the *Jesuits*, (those janissaries and main pillars of her power) from the extensive regions of France, Spain, Portugal, and Naples; countries in which her influence and authority had been most predominant. It has partly been "taken out of the way," by the late disuse of her *inquisitorial* power. It has partly been "taken out of the way," by the *Protestant reformation*, which has withdrawn kings, princes, and states, and many millions of its adherents from the iron yoke of her authority. But that which has given the deadly wound, and removed it "out of the way," has been the millions of its bigoted devotees, who have revolted from its idolatry, adopted, instead of it, the *atheistical* principles of the "man of sin," the "beast of the bottomless pit;" made room in the world for him, and been the principal instruments of establishing him in the "seat" of his power.—

And thus, whether we consult the apostle or the prophet, they correspond together in one answer, that *this* is the time when we must look for the "man of sin," or the *atheistical & beast* of the *bottomless pit*."

3. This brings me to the third question, namely, What are we to understand by the words of the text, "And the beast, shall make war against them (the two witnesses,) and shall *overcome and kill them?*" The figurative sense of these words is obvious, and points directly to the *revolutionary power* in France, in respect to the Christian religion. The power typified by "the beast shall make war against, and overcome and kill them;" that is, shall make use of such means as are not only necessary to oppose, but utterly to efface from the minds of the people, the truths attested by the two Testaments. Taking the text in this sense, no fact ever declared by the tongue of man, or foretold by the spirit of prophesy, has more perfectly been accomplished, than those alluded to in this part of the verse. The most effectual, if not the *only* measures to destroy the Christian religion, and all the virtues derived from it, have been adopted and pursued by the revolutionizing despots of France, with unremitted virulence, and complete success.

For some time, and during the revolutionary periods, many of the members of government, and their abandoned scribblers, had been employed, as I have before intimated, in destroying the Christian religion, and even the belief in a

God. This was done by obscene songs, caricatures, journals, pamphlets and farces innumerable. Even the incarnation and life of the Son of God, our blessed Redeemer, did not escape their daring and blaspheming pen. A new national catechism was published, in which the constitution of the republic was substituted for God, and the members of the Convention, those sons of blood and destruction, took the place of the saints, and were recommended to the French nation, as objects to be worshipped. Nor did their exertions to accomplish their diabolical purposes rest in persuasion and false argument; for, finding that these weapons did not sufficiently answer, they soon had recourse to public force and authority. Under the sanction of their legislative decrees, they seized upon, and either sold, or converted to the most infamous uses, all the places of public worship; dug up the cemeteries of the Christians, and with the earth, flesh and bones, made saltpetre of the ashes. They either banished, massacred, or otherwise put to death almost all the numerous clergy of France, and by such presumptuous, insulting, and barbarous means, left neither place of worship, nor teachers to keep alive any of the doctrines and truths of the two Testaments; and indeed all who dared to profess, or even to speak of them, except in ridicule, were adjudged to be fanatics, and were murdered *en masse* by hundreds at a time.

The way thus paved to the establishment of atheism, the monster reared its hideous head, and was publicly supported. The Convention

now caused the revolutionary bishop of Paris, with his grand vicars and other bishops, formally to abjure and renounce not only the truths contained in the two Testaments, but even that of the existence and providence of God. These audacious traitors to their Maker, these sons of that old serpent called the devil, and Satan, "publicly declared in the Convention, that the Son of God was an impostor; that they abhorred his principles, and his religion; repented they had ever taught them; and that now it was their determined resolution to acknowledge no other God, but human reason." To this system of blasphemous impiety, the Convention gave their immediate sanction. They went off in grand procession to the ancient church of St. Genevieve, which had for ages been consecrated to the worship of the true God: and changing its name into that of the *Pantheon*, erased the venerable name of Him to whom it had originally been dedicated. There they next erected a throne, with an altar before it, magnificently decorated. On this throne they seated in state a woman by the name of Momoro (the whore of Hebert, the most determined atheist,) to represent human *Reason*, their newly created deity; and assuming the character, she delivered a prepared blasphemous oration, to celebrate its fame. This part of the ceremony over, the revolutionary priests burnt incense upon the altar, while the Convention and the whole city of Paris, and an innumerable multitude (it is said millions of the

people,) prostrated themselves, and worshipped their supreme God—*Reason*.

Not content with this scandalous and degrading profanation, in order that all recollection of the providence and revealed word of God might, as soon as possible, be effaced from the minds of the people, they abolished the observation of the ancient Sabbath, appointed by God himself at the creation ; and forming a new calendar, instituted the decade in its stead. All that the Convention meditated was the consequence of these impious measures ; and at the same time, was all that *the prophet has here predicted*. The truths attested by the two witnesses were no longer professed ; nor was the public worship of God, or of his blessed Son, tolerated, or so much as known in Paris ; while public lectures, recommending and enforcing the principles of atheism, were daily taught in the churches, and in the Jacobin clubs, then ruling throughout the whole territory of France. And that the prophecy respecting the *conquest and death* of the two witnesses, might *literally*, as well as figuratively, be fulfilled, the commissioners of the Convention dressed up an *ass*, and loading it with the symbols of Christianity, led it in mock procession, with the Old and New Testament tied to its tail, and burned them to ashes, amidst the blasphemous shouts and acclamations of the deluded multitude.

Thus, I trust, I have convinced the reader that the revolutionary power of France is the true and only prototype of the “ beast of the bottomless pit ;” that it has “ ascended” into the world at

the very time predicted by the prophet, and that it has, in the literal, as well as allegorical sense of the word, "killed the two witnesses of God," by burning them to ashes, and abolishing the influence of the great doctrinal truths, contained in the Old and New Testament.

Ver. 8.—" And their (" the witnesses")  
 " dead bodies shall lie in the street of the  
 " *great city*, which is spiritually called *Sodom*  
 " and *Egypt*, where also our Lord was *crucified*."

It is here not unworthy of remark, that the prophet does not say, that the *two witnesses* " themselves shall be dead, but only that their " *dead bodies* shall lie in the street of the *great city*." Had he said the former, it might perhaps have been tortured to mean more than the truth, and consequently not have exactly met the event, and thereby offered the infidel or sceptic a ground for cavil. But as the expression is in the text, it strictly meets the facts fulfilled, and is, among a multitude of others, a striking proof of the wonderful precision and accuracy of the language of prophecy, which ever delivers the truth, and nothing but the truth. By the *bodies* of the witnesses, I therefore conceive that the prophet alludes to the *principal* and *leading truths* of the Gospel of Christ. For the body of a man or animal is its chief and *principal* part: the body contains the heart, and other vital parts of the system. To the body all the members join, proceed from it, and are nourished and supported

by it. They cannot exist without the body, but the body can, and often does exist, without them. In short, as the body contains the vital and essential parts of the human system : so here we can, with propriety, understand by the bodies of the two witnesses, only the *vital* and *essential parts* of the truths attested by the two witnesses : such as the belief in the *existence* of a *God*, the Creator of the universe, and in his providence : in the *fall* of *man* ; and in the means adopted by infinite wisdom for his *redemption*, through *Jesus Christ*. So that these, and such like truths only shall, according to the strict sense of the text, be “ killed,” and remain *dead* in the *great city*. For we well know, that there are many other truths of less magnitude and importance, attested by the two witnesses, which have never generally, and scarcely at all prevailed in Papal France, but which have either been smothered, or repelled by Popish superstition and idolatry : and of course that which never *existed* cannot be *killed*, nor with propriety be said to have a *dead body*. Considering the expression of the prophet in this the only true sense, the prophecy has demonstratively been fulfilled in Paris, the “ great city” alluded to in the text.

With respect to the *city* where these dead bodies are to lie, I cannot, even upon a cursory consideration of the text, avoid differing from former commentators, who have conceived it to be *Rome*. Their opinion appears to me, to be supported by no solid reasoning whatever. The prophet is treating of future times, and future

things, as they should come to pass in those times; not of those which had been *before*, or should be *after*, but which were to be at the time appointed, for the *completion* of the prophecy.—The city is emphatically called “*the great city*.” We must then look out for a city “*great*” at the time of the completion of the prophesy, as I have just remarked; “*great*” in the extent of her dominion and power. Now all this is true in respect to *Paris*. It surpasses all the cities on the continent of Europe in extent, in the number of its inhabitants and wealth, and in the great number of people dependent upon it, as the seat of government. And it has often made many of the other capital cities of Europe tremble for their safety. Thus it fully answers to the description of the “*great city*.” But none of those circumstances apply to Rome, which is at this time a small city, when compared with Paris, Madrid, Vienna, &c. It is the metropolis of a small territory, and does not contain 150,000 inhabitants. It is, besides, a *weak* city, without power even to defend itself; and in no respect whatever answers to the mark of a “*great city*.”

Again, the “*great city*” is compared spiritually to “*Sodom and Egypt*,” two countries, the one, remarkable in ancient times for a total corruption of morals: the other, as being the origin of heathen idolatry. Hence it is evident, that the prophet alludes to some “*great city*,” remarkable among its contemporaries for the like depravity, and wilful ignorance of the true God. Papal Rome has been remarkable among



its neighbours for neither : but apply the comparison to Paris, and we shall find the description strictly just. That city has long been the residence of the most corrupt, and abandoned court upon earth. By its example, and, as it were, under its sanction, a total profligacy of morals, all manner of sin and unnatural crimes have been, and are at this time committed by the people, with impunity. And if we look at the number of deities and demons, we cannot help beholding *Paris* as the "great city" alluded to by the prophet, "which is spiritually called *Sodom* and *Egypt*."

Yet more, there is another mark in the text, by which the "great city" may be known. It is a city "where also (or again) our Lord was crucified." This mark is not less pointed at Paris than those I have already treated of, but is by no means applicable to Rome. Christ indeed was *actually*, as well as *spiritually*, crucified by the Jews at Jerusalem, who murdered him upon a cross, denied his mission, and denounced him as an *impostor*. Nothing that has ever happened in Rome, bears the least analogy to this significant and distinguishing mark. On the contrary, the advent and atonement of Jesus Christ, form an essential part of the Papal creed. But if we again turn our eyes towards Paris, we shall there find, that the "Son of the most high God," the GLORIOUS REDEEMER OF THE WORLD, has been reviled and abused ; and, by the highest authority of the state, in the public Convention, denounced likewise as an *impostor* ; and thus,

“also,” or a second time, spiritually “crucified\*,” according to the clear and unerring prediction of the prophet.

Ver. 9.—“And they of the *people*, and *kindred*, and *tongues*, and *nations*, shall see their “dead bodies, **THREE DAYS** and an **HALF**, and “will not suffer their bodies to be put in “*graves*.”

The *people* of France, and the surrounding *nations*, have already seen the “dead bodies” of the two witnesses, or the essential truths of the Christian religion, in utter disuse, and without life and influence in the city of Paris, during “three days and an half;” which in prophetic language, is three *years* and an *half*: that is, *from the time of the final expulsion of the clergy* (when all practical religion ceased in France), *to the date of the decree for tolerating all religion*. And it is with strict propriety said, that the “people, and kindreds and tongues, and nations, “have not suffered their dead bodies to be put “into graves;” have not suffered the divine truths revealed by the two Testaments to be utterly lost and forgotten. For ever since that expulsion of the clergy, we have seen insurrections and civil wars, carried on by the people of La Vendee, of Toulon, by the Chouans, &c. in defence of the truths of the *two Testaments*; and a formidable combination of the powers of Eu-

\* Heb. vi. 6.

rope against *their* murderers. Besides, there can be no doubt, but that there were many pious Christians in France, who, although they did not dare at the time to make public profession of their principles, have all along faithfully adhered to the substantial truths of the Gospel, and not suffered them to be effaced from their memories, and utterly lost as a person is when "put into the grave."

Ver. 10.—" And they that dwell upon the  
" *earth* shall rejoice over them (the dead bo-  
" dies of the witnesses,) and make merry,  
" and send gifts to one another, because these  
" *two prophets* have tormented them that dwell  
" on the *earth*."

With what wonderful accuracy and truth have the facts predicted in this verse been fulfilled! I have before shown, that the "*earth*" is the type of *France*, and, of course, "those that dwell on the *earth*," must allude to the *people* of France; who, during the whole period of the suppression of Christianity, were continually "making merry," rejoicing, and "sending gifts" to one another at their festivals. On the day they deified Reason as their supreme God, and declared Jesus Christ to be an impostor, they commenced their unhallowed rejoicings and mutual congratulations, upon this victory they wickedly fancied they had gained over the two Testaments. That day (not to speak of others that followed at different times and places,) was spent by the Con-

vention, and the people at Paris, in the most lascivious riot and blasphemous festivity. When those sacred Books were taken from the tail of the ass, and burnt to ashes, (how the soul sickens at repeating it!) the like triumphant joy succeeded. Not to dwell, I say, on the numerous feasts held in different cities and departments of France, the Convention appointed a day, in which this triumph of atheism and anarchy over religion, morality, and social order, should *universally*, and *annually* be celebrated.

And why did the people thus “make merry?” The text expressly assigns the reason. It was because “the two prophets had *tormented* them:” the same two witnesses, who are said in a former verse to “*prophecy* in sackcloth;” the same, out of whose mouth “fire (or the all-consuming and fearful *remorse* of conscience) proceedeth.”—Those two witnesses of God, the Old and New-Testaments, had told them truths so evident and irresistible, that all the sophistry of their *false philosophy*, all the cunning of their fallible, corrupted, and lately erected deity, REASON, could never so effectually eradicate from their minds, as not to leave some traces of them upon their *consciences*—truths such as these:

1. That there has existed from all eternity, one supreme, omnipotent, self-existent, and righteous God, *the Creator of the heavens and the earth*.

2. That from him we receive all our benefits and blessings; for “in him we live, and move, and have our being;” and consequently, that he

is entitled to our utmost *homage, gratitude, and obedience.*

3. That he will abundantly *reward the good, and punish the bad*, probably here, certainly hereafter.

4. That the soul or spirit of man is *immortal*; that there is a *future state* to succeed the present, in which the spirit shall live for ever; and where rewards and punishments shall be righteously administered.

5. That man, though created innocent, happy, and perfect after his kind, yet through disobedience to the divine will, became a *fallen, fallable, and sinful* creature; and not only unworthy of, but incapable of sustaining that exalted rank of being, in which he was originally placed by his beneficent Creator.

6. That in the present state of imperfection, his intellectual faculties are no more capable of tracing and judging of the extent of the infinite wisdom, and holy mystery of God in the creation, than the pot made of clay is of the design of the potter; or an atom of matter is of the order, harmony, and beauty of the universe: that God has a right to take that life which he gave, and either to annihilate, or to redeem his disobedient and sinful creatures *upon what conditions, and by whatever means*, he pleases, without being *accountable* to man. And,

7. That in his infinite wisdom, beneficence, and mercy, God has been pleased to afford mankind an opportunity to *rise* from their fallen state, a state of sin, darkness, and captivi-

ty, to a state of light, freedom, and eternal happiness, by their *obedience to the divine will revealed through Jesus Christ* his blessed Son ; by the atonement made by that Son to divine and unerring justice ; by his mediation with the Father ; and by faith in his holy Gospel, and his glorious mission.

These, or some of these obvious truths, foretold by the " two prophets," had often checked the people of France in their atheistical career, in the gratification of their sensual appetites, and never failed to smite their consciences sooner or later with *tormenting remorse*. But now, having seared their consciences with the red-hot iron of atheism, they foolishly thought that they were above all law, and at full liberty to act without fear or restraint ; and that there was *no God*, no state of future rewards and punishments, and consequently no remorse of conscience upon the perpetration of any sin. For these reasons they " made merry" and rejoiced."

Ver. 11.—" And after three days and an  
" half the *Spirit of life from God* entered in-  
" to them (the bodies of the two prophets),  
" and they stood *upon their feet* ; and  
" *great fear* fell upon them that *saw them*."

In this verse the *period* during which the truths of the Testaments have been abolished in Paris, the means by which they have been revived, and the effects of that revival on the atheistical crew, are clearly pointed out. The

period of their entire suppression is three *years* and an *half*: for, in prophetic language, as I have said before, a *day* means a *year*. Now if we date the *commencement* of this period from the final exile and last massacre of the clergy, which was near the latter end of September 1792, and the *termination* of it at the time of the decree for the toleration of all kinds of religion, in the latter end of March 1796, we cannot fail to discover, both the time of the death of the witnesses, and of their resurrection. The reader, I am aware, will expect some reasons for my fixing on those two periods.

Some time, then, before the banishment of the clergy, the church had been plundered of the plate belonging to it; and delivered over to the priests of atheism, and polluted with its impieties. Many of the regular clergy had been tortured and massacred, for continuing to instruct the people in the doctrines of the two Testaments. But as no persecution could deter them from the discharge of what they conceived to be their duty, nor many of the people from attending them, the Convention saw the impossibility of utterly abolishing religion, while their appointed pastors remained in France; and they were accordingly banished. The decree passed on the 26th of August 1792: it ordered them to leave the kingdom, *in a fortnight* from its date. But instead of giving these unfortunate men the time so limited, the interval between its date to the end of the fortnight, and, indeed, to the latter end

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of September, was employed by the revolutionary committee, municipalities, and atheistical priests throughout the republic, in seizing upon, imprisoning, and putting these martyrs to the most cruel deaths ; and in transporting the small remainder to foreign parts. Nor was this horrid business accomplished till the latter end of September 1792. From that epoch to the latter end of March 1796, no *trace of religion* was to be found in Paris. The priests were no more. The churches were converted into places of public festivity and amusement. To them, and the abandoned theatres, the citizens of Paris resorted to hear the name of the most high God *profaned* ; his existence *ridiculed*, nay *denied* ; and his blessed Son proclaimed and condemned as the most *infamous impostor*. Thus the essential truths of the two Testaments are said by the prophet to be “ killed,” or “ lie dead ” in the “ *great city* ; ” as that language is called a *dead language*, when it is no more used to convey our ideas.

Nor are the reasons for fixing the time of the *revival* of religion in Paris, at the latter end of March 1796, less evident and conclusive. At this time a decree passed for granting to the people, a *free toleration* of every kind of religion. All former restraints were repealed, and no person was liable to be put to death, or even molested as a *fanatic*. A number of the clergy, less obnoxious than others, were permitted to return to Paris ; others came forth from their concealment. Public places of wor-



ship were opened, the religious met without fear or hindrance, and the substantial truths of the Gospel of Christ were again published, professed, and taught, in the "great city," although too much mixed with the Papal superstition. Here then the "two witnesses of God stood again upon their feet;" that is, revived, and were prepared to propagate the doctrines of one Supreme God, the Creator of the heavens and the earth, and of his eternal Son, the Redeemer of the world.

With respect to the *means* by which the "dead bodies" of the two witnesses were to be re-animated, the prophet tells us expressly, that it is by the "*Spirit of life from God*," which "entered into them." But it may be asked by the infidel, What is this Spirit of life from God, and how did it enter into the dead bodies? Presumptuous wretch! "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven! what canst thou do? deeper than hell! what canst thou know? The measures thereof are longer than the earth and broader than the seas\*." Who can trace out the ways by which the *Spirit of life* from God created *all things* from *nothing*? or conceive the faintest idea of the extent and immensity of its secret, and never ceasing operations and wonderful effects, in the course of his providence, and government of the uni-

\* Job, xi, 7.

verse? Who can even form an idea of the soul or spirit of *man*, by which he wills, acts, and rules that little world, the human system? How much less capable are we of perceiving the nature of the infinite power and perfections of "the Spirit of life from God!" Who can tell of what materials, and by what means, He created the universe, that grand and beautiful system; containing an endless variety of immense bodies; fixing some, by his almighty fiat, immoveably to a spot in endless space, and commanding others to perform their evolutions in destined periods? Who can number the endless variety of beings, residents of those vast orbs; with their regular subordinations, and respective qualities, relations, faculties, and offices? all forming together one regular chain of existence, from the First Cause, the most high God, down to man: one infinite and incomprehensible system of order, beauty, and harmony? Or who can conceive the ceaseless operations and influences, by which the "*Spirit of life from God*" animates and preserves the whole, and the infinite variety of its parts, in the most perfect *unison* and *harmony*? Let the infidel tremble at this awful and irrefragable truth, that there is such a spirit, and that millions of objects, which daily offer themselves to the intellectual view of man, clearly demonstrate it, beyond all possibility of rational doubt; besides the conclusive evidence of the revealed word of God. And should that "*Spirit of life*" withdraw its in-

terposition and assistance for a moment, in all probability, the great fabric of nature would tumble into ruin, if not into *annihilation*.

This "Spirit from God," the prophet, however, affirms, shall "enter into the dead bodies of the two witnesses, and they shall stand upon their feet." The evident sense of which is, that in the course of his divine providence and administration of events, the depressing restraints upon the exercise of the great truths of the two Testaments shall be taken off; and the people again possess full liberty of regulating their moral duties by them. This has literally come to pass; for the republic has been compelled, by an *invisible* power, amidst the greatest *uproar* and *anarchy* in their council, to annul those edicts which abolished the worship of God, and to decree the toleration of all religion. *Compelled*, I say, because this decree was passed by the revolutionary council, in the very teeth of their great and favourite project, the subversion not only of the Christian religion, but of all religion, and the establishment of atheism in its stead. It was passed when it was impossible for them to act from any pious motive.

One observation more remains to be made on this verse: it farther predicts, that "*great fear* shall fall upon them," who shall see the witnesses "stand upon their feet." We cannot suppose that this fear was to fall upon the strictly religious: they could now no longer be afraid of being deemed fanatics, and put to death.—

They had great reason to rejoice at the liberty allowed for the public exercise of their religion, and to believe that the truths founded on the wisdom and righteousness of God, would in time triumph over the errors and audacity of atheism. No; it was to fall on them that "saw" the revival of the "dead bodies" of the two witnesses, which they themselves had "killed;" and who, after having lately rejoiced at that event, never expected they would rise again: on the atheistical apostates, who had denied the existence of that God, by whose Spirit the two witnesses had been revived. It was natural for these abandoned men now to believe, or at least to "fear," that *truth*, in the field of fair contest, would overcome *falsehood*. Moreover, they saw, or thought they saw, in the decree of toleration, the *hand* of an *offended God*, the exaltation of his divine truths, and the downfall of *atheism*, and with consciences panic-struck at the atrocity of their principles and actions, they became like the corrupt Felix, who, when he heard "of righteousness, temperance, and judgment to come, *trembled*\*;" or like those demons of Atheism, Voltaire and his colleagues, whose consciences, in the hour of death, tortured their never-dying souls with the dread of never-dying misery.

I have thus briefly brought down from an early period, the prophetic history of the church

\* Acts. xxiv. 25.

of Christ to the present time, by which, if there be any truth in history, or in that which has come to pass before our eyes, it appears, beyond contradiction, that the following great and important events have been *foretold* near 2000 years; and either since *fulfilled*, or are *fulfilling at this moment*; namely,

1. That, notwithstanding the opposition and dreadful persecutions of the heathen world, the church of Christ should propagate its doctrines for a time, and “go forth conquering, and to conquer\*.”

2. That, after this, certain *great apostacies* from the church of Christ itself should rise in the world†, which should corrupt, weaken, and depress that church 1260 years.

3. That, during the predominancy of those apostacies, the truth of the Old and New Testaments, or the “two witnesses of God,” on which the church was founded, should have *little weight or influence* on the morals and conduct of mankind, and should remain in that inert and obscure condition, during that period of 1260 years‡.

4. That, notwithstanding the long continuance and superior agency and influence of those apostacies, and of the languishing state of the Gospel of Christ, it should be supported by the power and providence of God, and should not utterly be lost in the world§.

5. That, towards the latter end of the 1260

\* Rev. vi. throughout.

† Ibid ver. 3.

‡ Rev. xi. 2

§ Ibid. ver. 5, 6.

years, a most depraved, formidable, and destructive despotism should "ascend" out of one particular nation, more consummately wicked than any of the preceding enemies of Christianity.

6. That this political monster should, within its own jurisdiction, prohibit, and utterly *abolish* all the sacred principles and precepts recommended to the obedience and observation of mankind by the two Testaments, those "two witnesses of God."

7. That this abolition of the Christian religion should continue *exactly three years and an half*, and no longer\*.

8. That at the end of *three years and an half*, all restraint on the profession, propagation, and practice of the revealed word of God should be taken off, and an universal toleration of religious opinion be allowed to the people†.

Such are the general truths foretold in the latter end of the first century ; and I have stated the events which clearly correspond with, confirm, and, with wonderful accuracy, fulfil them : events so extremely improbable, new, and extraordinary, that, had they been literally predicted and explained, and thereby clearly understood at the time, the human understanding would have rejected them, as fabulous impossibilities. They are events, therefore, which nothing but omniscience could foresee,

\* Ibid. ver. 9, 10.

† Rev. xi. 11.

nothing but infinite power could bring to pass, nor any thing short of a God of incomprehensible wisdom and perfection could foretell. Consequently they are events which demonstrate beyond the reach of all rational doubt, THE ETERNAL EXISTENCE OF ONE SUPREME GOD, THE GREAT I AM, who created, sustains, and governs the world ; and who, in his boundless mercy, and according to his own divine pleasure, has offered the means of salvation to fallen man, through his blessed Son, and the truths of his divine will revealed by his "two witnesses," the Old and the New Testaments.

I have thus submitted to the candid consideration of the reader, an exposition of the first eleven verses of the eleventh chapter of the Revelation, explaining each important type and trope into its natural and literal sense, and referring it to its proper event. In an explication of the prophecies, a *right understanding* of the figurative expressions is the principal clue to the events intended to be marked out by them ; and the events actually come to pass are as necessary to a perfect understanding of the sense of the relative types. If the event be not come to pass, it follows, that all is darkness and uncertainty. This is the case in respect to the remainder of this chapter. It points to future events, in the unfolding of which there being nothing to guide us, they are only known to Him, with whom "one day is as a thousand years, and a thousand years as one

day\* ;” and whose omniscience extends to all things past, present, and to come. Yet a few humble and general conjectures on the subsequent verses, will not, I trust, be deemed presumptuous, as they may throw a light upon the main subject.

Ver. 12.—“ And they (the two witnesses) “heard a great voice from *heaven*; saying “unto them, Come up hither ; and they “ascended up to heaven in a *cloud* ; and “their enemies beheld them.”

The prophet, having now foretold, in this and former visions, the opposition and persecutions of Pagan Rome, the Mohamedan and Papal apostacies, and revolutionary France, with the several periods during which the persecutions should continue (persecutions which, from the tenour of the subsequent part of the Revelation, are all that the true church of Christ is to suffer) ; proceeds briefly to allude to her complete reformation and final redemption in the kingdom of Christ ; of which he treats at large in the fourteenth, nineteenth, and twentieth chapters. Here he figuratively represents God, who had thus delivered the church from her enemies, as inviting her to “come up to heaven† ;” that is, to reform her life and manners, by doubling her diligence in searching the Scriptures, for the plain and true

\* St. Pet. iii. 6.

† Rev. xviii. 4.



meaning of his holy word, by avoiding all mystical constructions, and false doctrines with which she had been seduced and bewildered ; and all quarrel and contention respecting them : on the contrary, to unite with charity and brotherly kindness, in one simple, pure, and practical system of virtue, piety, and holiness, founded on the revealed will of God ; that so she may be prepared to enter into the kingdom of Christ, her Redeemer : a kingdom which was to be set up and established by God himself, “ an everlasting kingdom,” and to stand for ever\*.”

I have been led to put this construction upon the text, by considering, that the word “ heaven,” not only in the common acceptation, but in many parts of Scripture, is used to denote the state or mansions of the blessed, in the kingdom of Christ †. And here we are told, that “ a *great voice*,” the voice of *God himself*, who “ shall set up this kingdom,” calls upon the “ two witnesses,” or the church, to ascend up to heaven ; and it is said that it shall ascend accordingly ; that is, it shall be prepared, purified, and reformed, both in doctrine and practice ; or, as the prophet describes it in another place ‡, “ make herself ready,” to enter the kingdom of Christ upon earth. But when this blessed reformation of the church is to be fully completed, when she shall entirely have laid aside Mohamedan sensuality, and

\* Daniel, ii. 44. vii. 27. † St. Matt. v. 12. viii. 11. xiii. 1.

‡ Rev. xix. 11.

Papal idolatry, together with the horrible impurity of French blasphemy, and turn in sincerity and truth to the God of heaven, the prophet does not, in this chapter, nor in the fourteenth and fifteenth chapters, in which he treats fully of the same subject, informs us. It is, however, much to be hoped, that it is already begun, and that the late dreadful judgments of God, which have principally fallen upon her greatest enemies, may have induced some of the professors of christianity to forsake the path of evil, and to prepare for their latter end. Be this as it may, it seems probable, from the figurative description in the text, that it will be a slow and progressive work: for we are next informed, that the ascent of the two witnesses is to be "in a cloud;" to intimate, as I humbly conjecture, two things: 1, that although the reformation shall be gradual, yet it shall be accomplished in a *short* period, when compared with those of many other prophetic events: and, 2, that, during this reformation, the church is not to be altogether exempt from a due share of *persecution* and *distress* (a *cloud* being, in different parts of the Scriptures, used as the symbol of affliction\*), the only means by which she is to be purified from her fallen and corrupted state, and prepared with that holiness of life † which shall make her "ready†," to receive her blessed Redeemer.

\* Lament. ii. 1. Ezek. xxx. 18.

† 1 .Pet. 1. 15.

‡ St. Matt. xxiv 44.

But if we are at a loss for the *time* of this great *preparation*, we are much more so for that of the actual ascent of the two witnesses, or the *complete* reformation of the church, and the coming of Christ to reign upon earth (or, as it is called, "that GREAT DAY OF GOD ALMIGHTY\*"); for Christ himself enjoins us to "watch; for ye know not what hour the Son of Man cometh†." And again, "Of that day and that hour knoweth no man, no not the angels in heaven, but *my Father only*‡." Yet although this great and awful day is certainly concealed from human knowledge for the wisest reasons and purposes, still, as we are enjoined to "watch," and be ever ready to meet it in righteousness and holiness of life§, it certainly will be wisdom in us to consider whether it is not near at hand; and, in respect to many now in health, may not be *to-morrow*. This consideration cannot fail, one would imagine, to incite every Christian to increase his diligence, to double his "watch," lest this "great day" should come upon him "as a thief in the night||:" and even to LEAD THE INFIDEL AND ATHIEST TO REFLECT ON THE DREADFUL AND IRRETRIEVABLE CONSEQUENCES, SHOULD THEY SOON BE SUMMONED TO APPEAR BEFORE THAT CHRIST, WHOM THEY HAD REJECTED ALTOGETHER, OR RIDICULED AS AN IMPOSTOR, AND BEFORE THAT GOD WHOSE OMNIPOTENCE THEY HAD DEFIED, AND WHOSE EXISTENCE THEY HAD DECLARED TO BE A PHANTOM AND A CHIMERA.

\* Rev. xvi. 14.

† St. Matt. xxiv. 42.

‡ Ibid. 36.

§ St. Matt. xxiv. 36. St. Mark, xiv. 35.

|| 1 Thes. v. 2.

Ver. 13.—“ And at the same *hour*, there  
 “ was a great *earthquake*, and the *tenth part* of  
 “ the city *fell*, and in the earthquake were  
 “ slain seven thousand *men of name* ; and the  
 “ remnant were affrighted, and gave glory to  
 “ the GOD of HEAVEN.”

In the two preceding verses two great and blessed events are foretold, viz. that of the toleration of the Christian religion, under the figure of the *resurrection* of the *dead bodies* of the *two witnesses*, and the complete reformation of the church, in their *ascent up to heaven*. The first we have seen come to pass, as I have shown before, in the act of toleration passed by the French government. The other, if commenced, is only progressively advancing to maturity, but is not perfected. Nor does it seem probable, that it will be so, before a heavy and dreadful judgment shall have been inflicted upon revolutionary France, that “ bottomless pit” of atheism and anarchy, that destroyer of the “ two witnesses” of God !

To show the probability of this interpretation, it will be necessary to understand the literal meaning of the principal terms in this verse. An “ hour” being a small part of time when compared to a day, or week, or year, is intended to denote a short period, within which the events foretold are to be accomplished. An “ earthquake,” in prophetic language, is generally used to signify a *political* convulsion and revolution, in the government of a nation. The word *city* is often used for a *civil society*.

Thus Cicero uses it—‘*civitate donare aliquem,*’ to naturalize a person; *civitatem amittere,*’ to lose the privilege of a civil society. And “*men of name*” denote the *officers* of a *government*, from the first ruler to the lowest executive. Taking this explanation as the clue, this verse seems to inform us, that within the same short period of time in which the reformation of the church shall be wrought, and before its final accomplishment, there will be another and bloody revolution in the government of the French nation, in which a “*tenth part*” of the people shall “*fall* ;” “*seven thousand*” men in power, or officers of the government, be “*slain* ;” and that the remainder of the people who shall survive this dreadful judgment, being *affrighted* at the vast extent and desolation, shall seriously reflect upon their past impiety, and its attendant misery, become sensible of the great mercy of God, in preserving them from merited destruction, shall repent of their blasphemy and atheism, reform their morals and their religion, and “*give glory to the God of heaven.*”

Hence, and from many subsequent parts of the Revelation, it appears probable, that it will be the righteous pleasure of Divine Wisdom, that “the beast of the bottomless pit,” or the atheistical power of France, after it has been (as we *know* it has) the instrument of punishing the Pope and his adherents, for their wicked apostacy and unceasing enmity to the church of Christ, shall, in its turn, fall by the operation

and effects of its own *unparalleled wickedness*; and while attempting, in vain, to frustrate the will of Jehovah, it shall be the two-edged instrument, of executing upon itself his righteous decrees, and its *own terrible destruction*.

Ver. 14.—“The *second* woe is past, and, behold, the *third* woe cometh *quickly*.”

These woes are foretold in the eighth chapter; and I have shown, that the two first were to be, and have in a great measure been, inflicted upon the Christian church, for the purpose of reclaiming her, after her ingratitude and disobedience to the revelation of the Son of God, by the Mohamedan and Papal apostacies. But upon whom is this third woe to be inflicted? It certainly cannot be on the Christian church in its reforming state; on them who shall be found “walking in the fear of the Lord\* ;” for “the *fear* of the Lord that is “wisdom † ;” and “as the heaven is high “above the earth, so great is his mercy toward “them that *fear him* ‡ ;” nor upon them who “had not worshipped the *beast*, neither his “*image*, neither had received his *mark* upon “their foreheads§ ;” for these, we are told, “shall stand upon a sea of glass, mingled *with* “*fire*, having the harps of God||,” during the sounding of this tremendous third and last woe-trumpet¶ ; that is, in the literal sense, in a place

\* Acts, ix. 31.

† Job, xxviii. 28.

‡ Ps. ciii. 11.

§ Rev. xiii. 16, 17. xiv. 9. 10, 11.

|| Ibid. xv. 2.

¶ Ibid.

of *perfect safety*, under the immediate protection of God, and where, whilst this woe continues, the wicked shall not dare to approach to *hurt them*.

If, then, this woe is not to fall on those that love and fear God, it must fall on those his enemies, who, giving themselves up to "work all uncleanness with greediness," conceive they can "live without God in the world;" upon those liars who "deny both the Father and the Son\*." In brief, it is to fall upon that atheistical herd of mankind, whether residing in France, or any other part of the earth, who have deluded their own souls to believe a lie†, *that there is no God*.

But it may here be asked, when is the second woe to end, and the third to commence? The probable conjecture is, that the second woe is nearly at an end, and that the third woe has *already begun*. I have been led to make this conjecture for the following reasons. In the first of the two preceding verses, we have the "ascent of the two witnesses," or a great reformation in the church; and in the second, "a great earthquake," or the destruction of the atheistical power of France; and we are told, that these two events are to come to pass "*at the same hour*," or within the same short period of time: and then that "the second woe is past." But it is immediately added, "And, behold, the third cometh quickly,"—

\* 1 St. John, ii. 22.

† 2 Thes. ii. 11.

Now the word *quickly* means here, as I humbly conceive, instantly, presently, at the same time, and, as it were, before the second woe is perfectly past. Indeed this construction of the word seems to be countenanced by the events; for I have before shown, that the two first woes were to fall on the Christian church, as divine visitations for her ingratitude and disobedience; that the Mohamedan and Papal apostacies were to be the instruments of divine justice to inflict them, and that they were to continue 1260 years for that particular purpose: and it is clearly ascertained, by history, that those two apostacies laid the foundation of their power, and began the depression of the church, in the year 606; and had ever since, in a great measure, overwhelmed it with their apostacies and darkness. Now, if we calculate the duration of the two first woes from that æra, the period of the second woe will not expire until the year 1866, according to our present chronology; if we calculate it by synchronic years, not before 1845: so that there will be, it least, forty-four years before the second woe will perfectly be terminated, and the true believers in the revealed word of God be delivered from their long captivity.

Indeed we know that the Mohamedan and Papal apostacies still exist, and hold a great part of the church in the chains of sensuality and idolatry. If, then, the second woe is nearly finished, and the third woe is to come "*quickly*," or to commence before the second



woe shall completely be terminated, then THIS is the time to look for the commencement of those dreadful events which are to punish the antichristian world; and more especially that part of it which "has the mark of the atheistical *beast*, and worships his *image*\*."

Nor is this conjecture unsupported by a strong probability, arising from facts before us; for we have seen the revolutionary power of France instrumental in pouring out the wrath of God, upon one of the greatest and most unrelenting enemies of the church of Christ, the Papal hierarchy, by depriving it, at least of 30,000,000 of its devoted proselytes, and carrying desolation and misery into all the Roman Catholic countries. This they have done in the "*same hour*," or within the same short period of time, overwhelming France, in particular, with calamities never before so "quickly" brought upon the country since the deluge. What is yet more appositely remarkable, we have seen that the countries in general where the Protestant religion; and the "fear of God," have prevailed, have comparatively, been little affected by the machinations and destruction of the "*beast of the bottomless pit*," the avowed enemy of the church of Christ. In fact, it seems scarcely possible for any unprejudiced person to consider and understand the events of this third woe, as they are predicted, and more particularly described,

\* Chap. xvi. 2.—See *postea*, comment on the first vial.

under the “ seven vials of the wrath of God\*,” and to compare those which have lately come to pass with their proper types, there detailed, without perceiving, that the *four* first vials, have for some time, been pouring out upon the enemies of Christianity; as I mean, with the help of God, to show hereafter.

Ver. 15.—“ And the seventh angel sounded; and there were *great voices in heaven*, saying, The kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

The prophet having now fully treated of the events of the first and second woes, under the fifth and sixth trumpets, proceeds, according to his custom, to take a *summary view* of the dreadful events of the third and last woe. This he does by representing the seventh angel, having the third and last woe-trumpet, as sounding or proclaiming the awful and irrevocable decree of a LONG-FORBEARING GOD, against the wicked opposers of his righteous will; and calling upon the seven angels, having the “ seven vials of the wrath of God, to execute it†” He farther represents, that upon hearing this decree, the church of Christ rejoiced and worshipped God: “ And there were great voices (rejoicings) in heaven,” (the church) “ saying, The kingdoms of the

\* Chap. xvi. 2.

† Chap. xv. xvi.

“ world are become the kingdoms of our Lord, “ and of his Christ ; and he shall reign for ever “ and ever.” It is added, “ And the four and twenty elders” (meaning the *saints* and *martyrs* who had been the first-fruits unto God through Christ, and who shall reign with him “ as kings and priests unto God his “ Father\*”), who sat before God on their seats, fell upon their faces, and worshipped God, saying, “ We give thee “ thanks, O LORD GOD ALMIGHTY, which art, “ and wast, and is to come ; because thou hast taken to thee thy great power, and hast reigned.”

In the eighteenth verse it seems, that the *church now properly acquainted with the conduct of* the past world, and with the infinite righteousness and goodness of a long-forbearing God, vindicates his providence in general, and particularly with respect to this decree. For he goes on to say, “ And the nations were angry ;” that is (as I humbly presume to construe it,) “ the nations of the earth, although they were the creatures of thy wisdom and pleasure, became degenerate, ungrateful, and rebellious, disregarding thy righteous judgment upon the antediluvian world for its disobedience, contempt of thy mercy, and for its manifold sins. They departed from the godly example of thy servant Noah, into polytheism, and all manner of iniquity.— They next seduced thy chosen people, the Jews, to break their covenant with thee ; to forsake thy laws, and to commit all manner of idolatrous

\* Chap. v. 10. xx. 6.

fornication with them. They had put to the most ignominious death upon the cross thy well-beloved Son ; whom, in the abundance of thy mercy, thou hadst sent to offer them pardon, to redeem them from everlasting perdition, and make them perfectly happy. They had seduced thy church, founded by thy blessed Son, and ruling over the heathen world, to abandon thy eternal truth, and overwhelm it with apostate sensuality and blasphemous idolatry ; and now, that they might leave no crime, no sin not committed, they have avowedly bid defiance to thine omnipotence, daringly and contemptuously ridiculed thine infinite power, thy wisdom, justice, and mercy ; nay, even denied thine existence. Hence it is that “ *thy wrath is come*, and the “ time of the dead, that they should be judged, “ and that thou shouldest give reward to thy “ servants the prophets, and to the saints, and “ to them that *fear thy name*, small and great ; and “ shouldest *destroy them* that destroy the earth.”

## TWELFTH CHAPTER OF THE REVELATION.

*The Prophet resumes the general History of the Church, in which he foretels the REFORMATION.*

BISHOP Newton and others, I apprehend, have altogether erred in their explication of this chapter. They have thought that the prophet here resumes the history of the church from the *beginning*, and, of course, that it includes her state, while under the oppression of Pagan Rome; and they have contrived to twist and torture the prophetic signs into meanings never thought of by the prophet, to support their opinion. Upon only a cursory view of the chapter, it struck me in a different light; and upon a careful interpretation of the different figures, I am fully persuaded, that none of them refer to events ANTECEDENT to the *fourth century*, when the church became delivered from Pagan oppression, and exalted over the heathen world: and that the prophet only resumes the history of the church from *that time*. My reasons for this construction of the chapter, I will briefly submit to the candid consideration of the reader.

1. The prophet, in the first nine chapters, had brought down the general history of the church to the present times. He had foretold her rise, her wonderful success in propagating

the word of God, her triumph and exaltation over the heathen world, the peaceful and happy state of mankind under her influence and power; her subsequent ungrateful departure from the truth, and the divine judgments to be inflicted upon her upon that account, by the barbarian nations, and the Mohamedan apostasy. How then shall we find a reason that could induce him, after he had travelled more than one half of his journey, in the midst of his narration, to return back to the place whence he had first set out; and to detail, a second time, the events which he had before described and foretold? Would it not have been an useless and unnecessary repetition, if not an error, which we may be assured he never committed?

2. It may here be objected: Why then should he go back at all? The answer naturally arises out of the circumstances of the events. He had related those which properly belonged to the *church at large*, before it became *divided* into two parts, and had then proceeded with those of the *eastern* part down to the *present times*, omitting the contemporary events which related to the *western* part, after it was to be divided, in the fifth century, from the mother-church. And as it was necessary to make his general history complete, he introduces the events which affected the part so separated from it. Accordingly, we find, that in the tenth and eleventh chapters he digresses from his general subject to the particular

history of the *western* church. In this digression he takes a summary view of his subject, and describes the principal events and characters which were to form his digressive history; namely, the Papal apostacy, which was to "tread the holy city (or church of Christ in the West) under foot forty and two months\*;" and "the beast of the bottomless pit (or revolutionary France), which was to kill the two "witnesses of God," in the latter end of that period†. And then, in order to introduce those two characters into his general subject, he takes, in this chapter, a brief view of the state of the church in the *fourth century*, just before it became *divided*. Accordingly, we shall find, upon a right interpretation of the figures into their natural and literal meaning, that he begins it with a representation of the church in general, in her *triumphant* and *exalted* state over heathen idolatry; and then proceeds to the subsequent *persecutions* she should suffer from the church of Rome, the late reformation, the abolition of her influence and power in France, and the present war made with Great Britain by the French atheistical nation. That such is the subject of this chapter, will appear more and more evident in every step we shall take, in the translation of its figures into their true prophetic senses.

Ver. 1.—"And there appeared a great

\* Chap. xi. 2.

† Ibid. 7.

“ *wonder in heaven ; a woman clothed with  
“ the sun, and the moon under her feet, and  
“ upon her head a crown of twelve stars.*”

This verse plainly refers to nothing more than the state of the church in the fourth century, when she had, from a very small beginning, from a little spark, as it were, diffused the truths of the word of God, and their blessed influence, over the heathen world : a work, which is here called “ a wonder in heaven ;” that is, in the *church* ; which is often typified by the word *heaven* in the prophecies. And was it not a wonder, a great miracle, that a system of theology and virtue, revealed by a poor carpenter’s son to twelve men only, for the most part also poor, obscure, and illiterate, of the lowest ranks in life, without power or influence ; a system professedly and directly tending to combat and subvert the long-rooted prejudices, the lustful desires and vices, and all the varieties of the long-established superstitions and religions of *the whole world* ; that such a system should be propagated and embraced, without any earthly aid whatever, and in the teeth of the most dreadful persecutions, and the most discouraging and intimidating massacres, of hundreds of thousands of its converts ; and that at length it should so prevail, as to become, as it were, placed upon the throne of the greatest of nations, and protected by *the mistress of the world*. Surely this was a great wonder, brought to pass by the super-



natural providence of God *alone*. But such was actually the state of the church in the fourth century ; and that state the prophet describes in the apposite and beautiful figure of “ a woman *clothed with the sun*, and the moon “ *under her feet*, and upon her head, A CROWN “ of *twelve stars*.” She is represented as *clothed with the sun*, to denote that she was *protected* by the light of the revealed word of God, and like the sun, with her rays, was imparting the truths of it to all parts of the earth ; as well as that she was now, instead of being persecuted by the power of paganism, placed under the protection of the greatest prince and empire in the world (for, to *clothe*, is to protect a person against the inclemency of the weather.) The *sun* is also the type of a great prince, governing his subjects by the light of truth and righteousness. She is also described as having “ the *moon under her feet*,” to signify that she had now subdued *pagan idolatry* ; the moon being a proper type for that wicked superstition. For as the moon, although deriving light from the great luminary of the world, yet affords only a *dim, faint, darkish, light* ; so heathen idolatry, though derived originally from the belief in a God, yet is so *obscured and corrupted* by polytheism, that it is only a faint and very imperfect light, to direct the reason and consciences of men, in the paths of truth and religion. Indeed the prophet, in divers other places, carries this beautiful allegory yet further, and compares *atheism* (that

abandoned black system of darkness, which admits of no divine light or truth whatever) unto the *earth*, because that body is impenetrable to, and incapable of receiving the rays of light, or of reflecting them when cast upon it. With respect to "the crown of twelve stars," it was intended to show, that the church had subdued and triumphed over pagan idolatry, by the labours and light of the truth, propagated by the *twelve apostles*. Now if we consider the signs of this verse in the manner I have thus explained them, they were completely fulfilled in the *fourth century*, and describe the true state of the church in that period. For it was now, and not before, that Constantine the Great, emperor of Rome, put an end to pagan persecutions, became converted to Christianity, announced it by an edict as the only true religion, and earnestly recommended it to be embraced, throughout the wide extent of his dominions. It was now the church of Christ appeared "*clothed*" with the truths of the revealed word of God, the "*sun*" of righteousness; and also with the protection of the Roman empire (the greatest of all political suns, or temporal powers;) then the mistress of the world. And it was now, and not before, that she may be said to have the "*moon*," or heathen idolatry, "*under her feet*;" and "*to wear a crown of twelve stars*," as an emblem of the success of the labours of the *twelve apostles*. But from her rise down to that epoch, she had been *unclothed, naked*,

that is, unprotected by any temporal power whatever, and opposed, persecuted, and oppressed : heathen idolatry being her persecuting MASTER. Nor was she entitled to wear " a crown of twelve stars," in as much as she had no where established her religion. These, with other reasons, which I shall presently offer to the consideration of the reader, convince me, that neither this nor any other verse of this chapter refers to any events in which *pagan* Rome was concerned, but to those which were to follow after she became *Christian*.

Ver. 2.—" And she, *being with child*,  
*" cried, travailing in birth, and pained to*  
*" be delivered."*

Isaiah, when he foretels the rise of the church, and the first coming of Christ, represents her by the figure of a woman with child : " before she travailed," says he, " she brought forth ;" before her pain came, she was delivered of " a man child\* : " meaning, that before she should travail and labour in the propagation of the Gospel, and before she should suffer pain or persecution on that account, she should bring forth, or propagate, the WORD OF GOD. He adds, in the next verse, " For as " *soon as Zion* (the church) *travailed*, she " brought forth her children," that is, made many converts. This was literally the fact

\* Chap. lxvi. 7.

as we learn from St. Luke ; for on the day of Pentecost, soon after the ascension of Christ, when the apostles began to teach the word of God, three thousand souls were converted\* ; “ and the Lord added to the church daily such as should be saved†.” This came to pass before the church had suffered any persecution whatever, even before the death of Stephen, the first martyr. So here the prophet represents the church by the same figure of “ a woman with child,” but of a woman under very different circumstances. In the first instance, she is represented as bringing forth *before* she travailed ; but here she is represented as “ a woman with child, *crying, travailing in birth, and pained to be delivered,*” and yet *not* delivered ; referring to her state in the fourth century, as “ a woman with child ;” to denote, that she had embraced, conceived, and brought, with great labour and tribulation, the word of God to a considerable degree of maturity, and influence in the world. And as “ a woman crying, travailing in birth, and pained to be delivered,” to signify, that as a pregnant woman often mistakes her reckoning, and *cries* to be delivered before her *full time* ; so the church, now, as it were, upon the throne of power, and her enemies under her feet, and the word of God generally spread over a great part of the world, should conclude that her task was finished ; that is, that she had arrived

\* Acts, ii, 41.

† Ibid. 47.-

at such a degree of holiness and perfection, as entitled her to the promised redemption and delivery from the temptations and persecution of the pagan world; or, like the mistaken Thessalonian church, should be persuaded that, "the day of Christ was at hand\*;" and therefore, travailing in birth and pained, anxious for the coming of that blessed event, she should cry, or earnestly pray to God that "his kingdom might come, and his will be done "on earth as it is in heaven." Farther, it was to signify, that, in these respects, she should, like a woman *mistaken* in the true time of her reckoning, be mistaken in the time of the end of her labour, in the propagation of the Gospel of Christ. This was really the case in the fourth century; for she had not then either temporally or spiritually carried it to its destined maturity; an event which, I apprehend, from the tenour of the Gospel, is not to take place, until "the Son of Man shall come *in the glory of his Father with the holy angels*†." For she had neither extended it to all the parts of the earth, nor had she arrived at that piety and sanctity of manners, as to be prepared to enjoy the beatitude of the kingdom of Christ‡. As to the first, historians of that time inform us, that Constantine, after his conversion to the Christian church, finding his admonitory edict had not its intended effect in converting

\* 2 Thess. ii. 1, 2, 3,  
† *Ibid.* xx.

† Rev. xix. per totum.

his people to Christianity, suppressed the heathen oracles and priests, seized upon their temples, and confiscated their revenues; and that, through the artifices and intrigues of that apostate Julian, and other impediments, the church did not succeed in silencing the opposition of heathen idolatry, and christianizing the Roman empire, until the reign of Theodosius, about the beginning of the fifth century. Even then her temporal labour was not finished; for there were many regions remote from the Roman dominions professing paganism, which remained to be converted: and therefore she continued "travailing in birth," or propagating the Gospel, until the beginning of the seventh century, when, and not before she had extended the word of God to China, and the remotest parts of Asia in the East, and in the West, to the most western shores. And as to her spiritual labour, history further informs us, that between the fifth and seventh century, instead of following the plain and intelligible truths of the Gospel of Christ, she fell into schisms, strange, false, and mystical doctrines and abominable heresies, and at length into Mohamedan and Papal superstition; so that she was no longer worthy, nor fit to be farther trusted with the propagation of the word of God: and therefore it was now high time that she should be *delivered of it*; that is, as we shall presently find, that she should *deliver up her trust to God*, from whom she had received it.

Ver. 3.—“ And there appeared another  
“ wonder in *heaven*; and, behold, a *great*  
“ *red dragon*, having *seven heads* and *ten*  
“ *horns*, and *seven crowns* upon his head.”

Ver. 4.—“ And his *tail* drew the *third*  
“ part of the *stars* of heaven, and did cast  
“ them to the *earth*: and the dragon stood  
“ before the woman which was ready to be  
“ delivered, for to *destroy* her child as soon  
“ as it was born.”

“ And there appeared another wonder in heaven;” that is, in the *church*; for the prophetic scene is still in the church. And it was a wonder not to be accounted for by human reason, that mankind, now knowing the will of God, and having, in the fourth century, experienced the ineffable benefits and blessings derived from the practical observance of his holy word, described by the historians of that age, such as a general cessation of all discord and war, attended by good faith, peace, brotherly love, and tranquility, over a great part of the earth, should forsake its instructions, and return again to heathen idolatry, or, in the words of the apostle, like “ the dog turned to his own vomit again, or the sow that was washed, to wallowing in the mire\* ;” and that Satan, that enemy of God and man, after he had been cast out, and deprived of his

\* 2 Peter, ii. 22.

ministers and agents in the heathen world, should artfully introduce himself into the Christian church, and seduce it into the ignorance, darkness, and captivity of the church of Rome. This also was a great wonder. And yet that these wonderful events should come to pass, is foretold in the succeeding words of this verse. "And, behold, a great red dragon," says the prophet, "having *seven* heads and *ten* horns, and *seven* crowns upon his heads. And his tail drew a third part of the *stars of heaven*, and did cast them to the *earth*. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Let us here pause a moment to consider, what minister of Satan, what evil power, did the prophet intend to designate by "a great red dragon?" Commentators in general have agreed, that it is a type of pagan and imperial Rome: but it appears to me, that this power by no means answers to the description, and if not, all their remarks on this verse must be erroneous. The "dragon," when the prophet saw it stand before the woman, had *seven* heads, that is seven different forms of government; but imperial Rome, whether Pagan or Christian, never had more than *six*, namely, kings, consuls, dictators, decemvirs, military tribunes, and emperors; and therefore could not be properly described, by a dragon having *seven* heads. Nor had she *ten* kingdoms converted and subjugated to her power through their faith in her idolatrous su-



perstition; and therefore could not be said to have *ten horns*. Nor had she "a tail," or *idolatrous superstition*, by which she had drawn "a third part of the stars of heaven," or of the Christian bishops\*, into that superstition. But when we apply these several marks to Rome in her *Papal state*, she stands the exact prototype of the dragon thus typified: for she had now obtained from *Phocas*, that murdering and tyrannical emperor, a commission of universal bishop over the churches of Christ (A. D. 606) and thus became an independant ecclesiastical power, in a short time assuming a right to direct or ratify the elections of the western emperors. Now, and not before, she had "seven heads," or seven forms of government, the *Popedom making the seventh*. She had now, and not before, "ten horns," or ten *independent kingdoms* devoted to her will. For she had no sooner obtained her commission as universal bishop, than she established her idolatrous superstition in the Pantheon at Rome (A. D. 607). From that time, every art, falsehood, and fraud, were made use of, to convert the independent kings and princes, who had conquered the western empire in the fifth and sixth centuries. By this politic measure, she not only directed their consciences, but commanded their arms, and made them the instruments of her power and grandeur. They were now "her horns." She had also now "a

\* Rev. i. 20.

tail\*," which, being the basest and filthiest part of an animal, is here used as a symbol for her foul superstition, which she had now firmly established. And she had now drawn "a third part of the stars of heaven, and cast them to the earth;" that is, all the Christian bishops and churches of the western, which was the third part of the Roman empire, into her idolatry. So complete were her wicked triumph and exaltation, that there remained scarcely a ray of the Gospel of Christ to be seen, and that only in a persecuted remnant, small indeed. From all which it is evident, that the prophet, by the "great dragon," does not here refer to the *Pagan* emperors, as former commentators have thought, but to the *Pope*; and that it was in the *seventh* century, and not before, that this "dragon stood before the woman, for to devour her child, as soon as it was born," as we shall see in the next verse.

Ver. 5.—"And the woman brought forth a *man* child, who was to rule all nations with a *rod* of *iron*; and the child was caught up to *heaven*, unto God, and to his throne."

The prophet continues to represent the *Church* under the metaphor of a woman with child. He had before shown, that she had been

\* "And the Lord shall make thee the head, and not the tail." Deut. xxviii. 13 — "The prophet that teacheth lies, he is the tail." Isaiah, ix. 15.

mistaken in her reckoning, in the fourth century ; he represents her as having come to her *full time*, and bringing forth “ a *man* child.” I have endeavoured to prove, that this full time was in the seventh century. I shall however here add one argument more to elucidate the same truth. The natural and full time of a woman, is when she has brought her child to a certain degree of maturity ; after which she becomes unfit and no longer able to sustain and bear her burden, and is therefore *delivered of it*. This was exactly the case of the church in the seventh century. She had laboured during the course of six centuries, in propagating the Gospel of Christ. She had brought it to a certain degree of maturity, by proclaiming, and making it known in all parts of the earth ; but by falling into false doctrines, and abominable heresies, altogether inconsistent with it, she had now become no longer fit or able to labour in the vineyard of Christ, and to carry the burden of a *farther* propagation of his Gospel, and therefore she is here represented as *delivered* from it.

And she “ brought forth a *man* child.” It is certainly a question of the first importance to ascertain, what the prophet means by “ a *man* child.” Bishop Newton, and others since his time, have considered it as a type of Constantine the Great, but without the least countenance from the text to warrant it. I will venture to assert, that there are no figures in the prophecies, which are not *natural* and *perfect*. To make a *woman with child, travailing in birth, and bring-*

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*ing forth*, a perfect figure, the child must be brought forth, and delivered out of the thing *typified*; but how have they contrived to bring this emperor forth, or to deliver the church of him as a woman brings forth, or is delivered of a child *out of herself*, I cannot imagine. Yet this is the plain meaning of the text. It is true, that she brought over this emperor from paganism into herself, into her own faith, as she had brought over millions before, but she never brought him forth, nor was ever delivered of him as a woman is delivered of a child out of herself, because he never returned to pagan idolatry, but died a member, within the Christian pale. And would the text admit of that construction, it could not be a distinguishing mark of the child, and therefore a nugatory expression, rather tending to confound, than explain the true sense of it. Again, the child to be *brought forth* by the church is not described as a *male* child or infant, but as a MAN CHILD; a child in a state of manhood at the time of its birth, to denote that it should be *strong* and *powerful*, and as essentially so when *born*, as it would *ever* be: a mark which will apply to no *temporal* prince, or *human* creature. To these arguments I shall add, that the great characteristic mark of this child is, that "he was to rule all nations with a *rod of iron*;" that is, as *iron*, in its natural state, is the most firm, *strong*, and *inflexible* of all metals, so this child was to rule, not some only, but *all nations*, with infinite power, and the most *perfect justice and righteousness*: a mark which cannot be rightly applied to Con-

stantine, or any other temporal prince, as no such ever did, nor can it be supposed ever shall, rule over *all* nations, and much less with *perfect justice and righteousness*.

Seeing then that no temporal prince or human being, can answer to this prophetic type of a MAN CHILD, let us search the Scripture, the only source whence we can draw right information upon the subject: and as it will not be denied, that a woman must have previously conceived that, which she is to deliver up, let us inquire what it was, that was sown in, *received*, or conceived by the church, and with which she had laboured and travailed in birth; because it will lead to that of which she was to be delivered. Now these unerring oracles of truth tell us, it was the WORD OF GOD, or *Gospel of Christ*.— Christ, in the parable of the sower, says, “the seed of the church is *the word of God*\*.” St. Paul tells the church of Thessalonica, “she had “received (or conceived) *the word of God*, which “(says he) effectually worketh in you that believe†.” St. Peter, treating of the new birth, says it is produced not “of corruptible, but of “incorruptible *seed*, by the *word of God*, which “liveth and abideth for ever‡;” that WORD which is the true gospel of Christ, or spiritually Christ himself§; that word which the Psalmist tells us shall break the kings of the earth with a “*rod of iron*§;” and the prophet here, that word which “shall rule the nations with a rod of iron,

\* Luke viii. 11.

|| John, i. 1.

† 1 Thess. ii. 13.

§ Psalm. ii. 1. 9.

‡ 1 Pet. i. 23.

“as the vessels of the potter, easily broken to “pieces;” and which he here describes in the same manner.

But to leave prophetic allegory ; it was that divine system of theology and morality, that sublime, unchangeable, and eternal fitness of things, founded in the wisdom and truth of an infinitely righteous and perfect God, *revealed to mankind through Jesus Christ*. Here then we have the *man* child, with which the woman was to travail in birth, and of which she was to be delivered ; the child which “the dragon was to “stand before the woman, for to devour as soon “as it was born;” and the child “which was “to be caught up to *heaven* unto God, and to “his throne.” How completely and remarkably do the events meet this interpretation ! The church had laboured in propagating the word of God nearly six centuries, suffering many pangs and persecutions from the Jews and Romans ; at length, in the seventh century, having fallen into divers abominable schisms, she became no longer fit or capable of discharging her trust, and supporting the labour of propagating the word of God, and therefore was *delivered* of it. It was now that the Pope, being clothed with the powers of universal bishop, and having firmly established his idolatry, “stood before” the church to “devour” the *word of God*. But although he was permitted to drive the church into the “*wilderness*,” yet, as the prophet foretels, her child, the word of God, which she had bro’t forth into the world, was not destroyed, but

“ caught up unto God, and to his throne ;” that is, it was taken under the especial protection of his almighty providence, and, notwithstanding all the exertions of the Pope, preserved in a “ remnant” unto this day : that so, mindful of his everlasting covenant with Adam, Abraham, Isaac, and Jacob, and of his eternal purpose of restoring it to the church, through his blessed Son, he might in his own time\* enable her to purify herself, to triumph over all her enemies, and to rest in peace and everlasting felicity in the kingdom of Christ, and bosom of her Redeemer. And accordingly we know from history, that through the merciful providence of God there has been a “ remnant” of the church (though small indeed, compared with the numbers of which she consisted in the fourth century,) who have never ceased to bear faithful testimony to the word of God ; notwithstanding all the tricks, forgeries, frauds, and persecutions of the church of Rome, even unto death.

Ver. 6.—“ And the woman fled into the  
“ *wilderness*, where she hath a place prepared  
“ of God, that they should *feed her one thou-*  
“ *sand two hundred and threescore days.*”

Before the Gospel dispensation, the heathen world, having fallen from the righteous instructions of Noah into pagan darkness, had no light to direct reason, thus perverted, back to the

\* Rev. xiv. 6.

practice of virtue and religion. Mankind had lost all idea of the true God ; and therefore had lived in a blind slavery to the unrestrained gratification of their pride, ambition and lusts, and of course in a dreadful state of perpetual quarrel, discord, and war. Hence arose the four great empires, the Babylonian, Persian, Grecian, and Roman ; which were reared in blood, and perished in their turns by their own perfidy and *wickedness*. After the revelation of the will and word of God through his blessed Son, pagan darkness, sin, and misery, fell before it in proportion to its success, and spread in the world. In the fourth century " the fear and love of God, and obedience to his holy word," became propagated by the church in the most parts of the earth ; and the excellence and divine operation of it in the hearts of men, became clearly demonstrated. Good faith, peace, and concord prevailed among the nations, and war was comparatively unknown. Of the peaceful and happy state of mankind in that age, historians of the day speak in strains of triumph and joy. The emperor Constantine, to commemorate it, struck a medal with his name on one side, and on the reverse, *Beata tranquillitas*, " the age of blessed tranquility ;" and in one of his epistles to the churches he says, " The great power of God is now manifest to all". Lactantius describes it as an age, " in which tranquility was restored " throughout the world ; the desired light became resplendent, and God had wiped away



“the tears\* of the afflicted.” And Eusebius, in his Ecclesiastical History, speaks of it in the following words of the Psalmist: “Come hither, and behold the works of the Lord, what wonders he hath wrought in the earth: he maketh *war to cease* unto the *ends of the earth*; he breaketh the bow and cutteth the spear asunder; he burneth the chariot in the fire†.”—Thus God had mercifully been pleased not only to reveal his will to mankind, but to carry demonstration to their own experience, to their very feelings, of the comfortable effects of submission and obedience. This event the prophet foretold under the sixth seal 200 years before it took place; and here he predicts, that the church of Christ, now embracing within its pale the greater part of mankind, should at a future time, in despite of reason, and the evidence of their own experience, depart from the word of God, and fly into the wilderness; “and the woman fled into the *wilderness*,” meaning that the church would fall from this happy state, into Mohamedan sensuality, and Papal idolatry.

I have been led to this construction of the word *wilderness*, because in its literal sense it is a place of disorder, confusion, and darkness, having no path to direct a traveller to his home (and therefore is a proper figure to denote an apostacy from the Gospel of Christ, replete with false doctrines and mystical errors; which tend to bewilder and mislead mankind from the path of truth

\* Rev. xxi. 4.

† Psalm xlv. 8, 9.

into darkness and sin;) because I find it in the Scripture made use of as a figure, to denote the polytheism and idolatry of the heathen world; and because it stands confirmed by the events themselves. For it is well known, that in the fifth and sixth centuries, the church gradually departed from the true apostolic faith, into a variety of false doctrines and schisms, and thus became prepared to step into the snares which Satan meditated for her, through his instruments Mohamed and the Pope; and that in the seventh, the church being now divided into the eastern and western, she fled precipitately; or, in a very short period, fell in the East into Mohamedan, and in the West into Papal apostacy; insomuch that the pure Gospel of Christ was scarcely to be found in either hemisphere, and that only in a small remnant. In this "*wilderness*" of falsehood, fraud, and error, she remained to the time of the Reformation, when she began to make feeble struggles to obtain the light which might enable her, like the prodigal son, to return to her father's house. It is also said in the text, that she fled, "where she hath a place prepared of God;" ordained by God for her punishment, repentance, and purification; where she should be "fed," on bread and water, as it were, or as it is otherwise expressed\*, "prophesy in sack-cloth, one thousand two hundred and three-score days." Now if we date the flight of the woman, from the rise of the Mohamedan and

\* Chap. xi. 3.

Papal superstition, in the beginning of the seventh century, which their histories clearly prove is the true time (notwithstanding commentators have puzzled themselves so much on the subject,) we have, in a manner, seen the events predicted in this verse evidently fulfilled. For it was in the year 606, that Mohamed in the East, and the Pope in the West, established their apostacies, and began to convert the church to their doctrines; and before the end of that century their superstitions became the predominant religion; and the church a small remnant excepted, was converted either to Mohamedanism or Popery, and has continued, in a great measure, in that dreadful state of ignorance and darkness, more than 1200 synchronic years.

From all the preceding facts, which are well supported by history, it appears evident, that the prophet does not refer either to pagan or imperial Rome by the "dragon." To which I add, that the period of 1260 days here mentioned for the continuance of the church of Christ in its wilderness state, is the same in which the "two witnesses of God (another type of the church) were to prophesy in sackcloth" 1260 days\*, and the same time is limited for the continuance of the power of the Pope, and the captivity of the church, "namely, forty and two months†," and the same time, for his "treading the holy city (or the church of Christ) under foot forty and two months." All which prophetic des-

\* Rev. xi. 3.

† Ibid. xiii. 5. 10.

criptions of periods severally amount to 1260 years, and cannot, without great violence to the texts, be applied to any other events; but those of the continuance of the power of Mohamed and the Pope, and their depression of the church.

Ver. 7.—“ And there was war in *heaven* ;  
 “ *Michael and his angels* fought against the  
 “ dragon, and the *dragon* fought, and his  
 “ angels ;”

8.—“ And *prevailed not* : neither was their  
 “ place found any more in *heaven*.”

When we set out wrong in the beginning, it often happens that we commit one error after another ; and the farther we proceed, we are the more distant from the truth. Thus commentators upon these verses, having before ascribed the dragon to the persecuting *pagan emperors*, here refer the battle between *Michael* and the *dragon* to a war between them and the church. In support of this reference no reason is assigned, because there was none to offer. History gives an account of the heathen persecutions, in all which the church was entirely *passive*, and suffered millions of its members to be destroyed, rather than forsake the Gospel of Christ ; but none of any *war* or *resistance* made by the church, it being at that time a fundamental article of her creed, that all violence was unlawful. And had there been such a war, the contest must have been unequal indeed ! The heathen emperors having all the power, and the church only the

weapons of truth to oppose them, of course the issue must have been very different from that here mentioned by the prophet, that "the dragon and his angels prevailed not." Besides, the prophet here tells us that this "war was in *heaven*," that is, in the *church*, or between powers professing Christianity, and therefore could not be between the church and the *beathen* emperors. The truth is, that the prophet here refers to and foretels the REFORMATION, that great and blessed contest and war between the Protestants, a remnant of the church of Christ, and the church of Rome; in which the former (after a long serious indeed of wars, both with the pen and with arms) emancipated herself from the ignorance and darkness of Papal idolatry by the Diet at Augsburg, A. D. 1555, and by the treaty of Westphalia, A. D. 1648. These wars the prophet represents as being "in heaven," or in the *church*, to point out that the parties would originally be of the same church, professing Christianity, as they really were. These he figuratively describes by "Michael," formerly the tutelary saint of the Jewish church, but now of the reforming church of Christ, "and his angels," on the one part, to represent that original and truly great reformer WICKLIFF (who sowed the seeds of the reformation so early as in the fourteenth century,) "and his followers: and by the dragon and his angels," the Pope of Rome, and his adherents on the other.

Having thus described the parties, he farther tells us they should fight; "and the dragon and

his angels fought, and prevailed not." Now, whoever is acquainted with history must perceive, that the war here predicted did take place, and that the Pope has made several attempts by open violence, not to dwell upon other means, such as his frauds and inquisitorial cruelties, to crush the reformers. He will find, that it was in the sixteenth century, that the Pope, aided by all the powers of the Emperor of Germany, made a great effort to obtain his end, and that Maurice of Saxony stopped his career, and compelled him to make the religious peace at the Diet at Augsburg; and that he made another attempt of the same kind, assisted by the same power, in the next century; when Adolphus King of Sweden, after a long-continued war, compelled him to make the treaty of Westphalia. And thus "the dragon and his angels prevailed not:" they did not succeed in crushing the Reformation; which, in a wonderful manner, has been growing into strength and power ever since, notwithstanding some ineffectual attempts to prevent it; while at the same time the power and influence of the church of Rome have been declining, until it is reduced to a shadow. "Neither was the place of the dragon and his angels found any more in heaven," in the *reformed* church; for the reformers separated themselves from the apostate church, by protesting against its doctrines. They abjured the church of Rome, and the Roman church anathematized them. From this epoch we shall find that the prophet considers the church of Christ as divided into two *separate bo-*

*deis* : one party reformed, and therefore under the divine protection ; and the other, as remaining in its corrupted state, under the influence of the church of Rome.

Ver. 9.—“ And the *great dragon was cast out*, that old serpent called the Devil, and  
 “ Satan, the deceiver of the whole world ; he  
 “ was cast out into the *earth*, and *his angels*  
 “ were cast out *with him*.”

It is evident from the preceding verse, that Satan, the enemy of God and man, was cast out of the church at the time of the Reformation ; but it does not seem so clear at first view of the text, to what *place*, or among what *description* of *mankind*, his art and cunning induced him to resort, in order farther to prosecute his plan, of deceiving and destroying the human race. Perhaps a summary of his history may assist in solving the difficulty. He was first “ cast out” of Paradise (that original scene of his fraud and deception,) for seducing our first parents, and retired among their posterity ; over whom he reigned until he had betrayed them into such extreme sin and wickedness, that “ every imagination of the  
 “ thoughts of their hearts was *only evil* continual-  
 “ ly\* ;” which induced God to destroy them by the flood†. Being again “ cast out,” he ascended from the bottomless pit among the sons of Noah, and seduced them into polytheism, pre-

\* Gen. vi. 5.

† Ibid. vii. viii. per tot.

vailing on them to believe, that any thing and every thing they should think proper to adopt, was God. Here again foiled and "cast out," by the prevalence of the word of God over the heathen world, he secretly crept into the bosom of the church; which having divided and distracted, he led it into Mohamedan sensuality and wickedness, and into Papal idolatry and lust. And here we are told, that he should again be "cast out" from thence by the Reformation. Now, among what class of mankind could he hope to find agents, to assist him in his plan of drawing mankind into *perdition*? He could not return to the antediluvian world, for that was no more; nor to the heathen world, for he had made there a complete experiment with his tricks and frauds without success; nor to the Mohamedan church, for his opiates had entirely enervated and lulled them into a state of filthy sensuality and stupor; nor to the church of Rome, for her Jesuits having been banished and dispersed, her Inquisition suppressed, her fire and faggot extinguished, and her people immersed in sensual indolence and abominable vice, she was no longer an active and fit instrument for his purpose. Where then could he be "cast out," but among that reprobate class of mankind described by St. Jude, as "the mockers *in the last time*, who should walk after their own ungodly lusts\*"; who should separate

\* Ver. 18.



“themselves (from all religion,) sensual, not “having the spirit\* ; ungodly men, who turn “the word of God into lasciviousness, denying “the only Lord God, and our Lord Jesus “Christ† ;” who, according to St. Paul, persuade themselves they can live without God “in the world‡ ;” and therefore believe, that *there is no God*. Among this class of men Satan was “cast,” as we are told by the prophet. “He was cast into the *earth*, and his angels with him ;” into a country of people full of irreligion, impiety, and darkness§, whose hearts being hardened and dark like the earth, an opaque body, solid, impenetrable, and incapable of receiving light from the sun, that great luminary of the temporal world, were incapable of receiving the light of the spiritual world, the word of God, the “sun of righteousness.” This country was FRANCE ; for no other country upon earth so completely, so perfectly fulfils this figurative description. Ever since the Reformation, while other nations have been improving in moderation in respect to the true church of Christ, in religion, morality, and public faith, FRANCE has been increasing in pride and ambition ; aspiring to obtain universal monarchy by public perfidy, holding no treaties to be binding longer than she wanted the power of violating them with impunity ; living in extravagance and dissipa-

\* Ibid. 19.

† Eph. ii. 12.

† Ibid. 4.

§ Rev. xvi. 10.

tion, having a most magnificent court and leading men into every sensual passion, into every kind of incontinence, irreligion and impiety. Here, according to the text, Satan and his angels were "cast:" here he took his stand; and here he laid his plan of farther persecuting the church, and of leading mankind into perdition. But what artifice, what fraud, what scheme was now left untried which promised success? He had led our first parents to believe that they should be "as gods\*;" he had betrayed the antediluvian world, a single family excepted, into such a state of *corruption* and *wickedness*, as led to their destruction†. He had seduced the posterity of Noah into *polytheism*. He had betrayed the church of Christ, and indeed the Christian world, into *Mohamedan* and *Papal* darkness, which in a manner excluded the true word of God from the hearts of men. But being defeated in all these infernal projects, what then remained so promising of success, as a scheme of leading men into *atheism*, or a belief that *there is no God*, no future state of rewards and punishments; and that death is only an eternal sleep of the soul? This was a doctrine more artful, deep, and fascinating to the fallible reason of man, than any he had before invented. It opened at once an unlimited field for the utmost gratification of the worst passions, and the perpetration of every sin with impunity. It re-

\* Gen. iii. 5.

† Ibid. vii. viii.

leased them from the incessant reproofs of right reason, the dreadful remorse of a never-dying conscience in this world, and from all fear of punishment in a future life. Nor has he been idle in his work, since the reformation. He has converted, or, as his instruments call it, *fraternized* the nation of France, consisting of 25,000,000 of people (a few pious christians excepted), and millions upon millions of other countries into his infernal project; and he has in the four quarters of the globe his emissaries and agents at this moment, poisoning mankind with atheism and anarchy. But, fool! that God, whose existence you deny, and whose holy word you have treated with ridicule and contempt, and who has defeated all your former schemes, shall say to you, "Hitherto shalt thou come, but no further; and here thy proud waves (of wickedness) shall be stayed.\*"

Ver. 10.—"And I heard a *loud voice*,  
" saying in *heaven*, Now is come salvation,  
" and the *kingdom of our God*, and the *power of his Christ*; for the accuser of our  
" brethren is *cast down*, which accused them  
" before our God day and night."

The prophet having foretold the reformation, here represents, by "a loud voice in heaven," the *great joy* of the church, upon that

\* Job. xxxviii. 11.

great and blessed event. And where was the real christian, whose heart was not made joyful by the Diet at Augsburg, and the treaty of Westphalia, by which religious liberty became established, and the Gospel of Christ in a manner released from Papal captivity and darkness? And is there not great reason to believe, from the tenor of the Scripture, and preceding events, that the reformation is the prelude to the kingdom of God, and the power of his Christ "upon earth; inasmuch as Satan, the "accuser (seducer) of the brethren, is cast "down; which accused (seduced) them before " (or in the presence, or by the permission of) "their God, day and night."

From this construction of the verse, which I humbly apprehend is the true one, it is evident that the prophet could not mean, by the war between *Michael* and the *dragon*, the contest between the church and the persecuting *Pagan* emperors; because he had foretold, that after they should be no more, she should be persecuted by the barbarian nations, and afterwards led by Satan into Mohamedan and Papal captivity, all of which has since come to pass; and therefore she could not rejoice and say with propriety, upon her deliverance from *Pagan* persecutions. "Now is come the "kingdom of our God, and the power of his "Christ:" for they were not come, nor had begun to come. But she could say it at the time of the reformation, if that great event was the prelude to her perfect reformation, and prepa-

ration for the kingdom of Christ. Nor could she say that *Satan*, the accuser of the brethren, was cast *down*, unless his power had received so mortal a wound, that he should not be able hereafter to persecute her but for a "short time," and so as not to stop the progress of her final reformation : a truth which we shall presently find was also foretold.

Ver. 11.—" And they overcame him  
" (Satan) by the *blood of the Lamb*, and by  
" the word of their *testimony* ; and they  
" loved not their *lives unto the death*."

Here the prophet concludes his prediction of the reformation, and informs us, that it should not be obtained so much by temporal force as by a faith in Jesus Christ, or the power of the truth and word of God : " And they (the reformers) overcame him (Satan, or his temporal instrument, the Pope) by the blood of the " Lamb ;" that is, by their faith in the death, resurrection, and ascension of the immaculate Son of God ; and by their " testimony," or by the eternal truths of the word of God, to which, in their doctrines, they bore witness. " And they loved not their lives unto *the death* ;" evidently alluding to those dreadful martyrdoms which were suffered by the *first* reformers ; it applying not to those pious christians who were *lately* most barbarously murdered, because they would not abjure Christ, and deny the existence of a God.

Ver. 12.—“ Therefore rejoice, *ye heavens*, and ye that dwell therein. Woe to the inhabitants of the *earth*, and of the *sea* : for the devil is come *down* upon you, having *great wrath*, because he knoweth he hath but a *short time*.”

Here I presume the prophet foresees, that in the beginning of their reformation, the reformers would not be *unanimous* in their interpretation of the word of God, but divide into different churches ; for it is not unworthy of remark, that, in every instance before that event, he describes the church by the word “ heaven,” in the *singular* number, but here he makes use of the plural, “ rejoice ye heavens ;” and yet he makes no distinction between those who, incited by the love and fear of God, and faith in Christ, opposed and fled from Papal superstition and oppression. But as it will not admit of a doubt, that those who excel in the right interpretation of the word of God, and act accordingly, are the best reformists, and the best christians ; and as, in all probability, the church of Christ must become *unanimous* in its faith, and form *one righteous body*, before she can be fully reformed, before she can be “ arrayed in *fine linen, clean and white*, which is the righteousness of saints\* ;” or before she shall have “ made herself ready” for the marriage of the Lamb,” or the kingdom of Christ † ; is it not much to be lamented, that

\* Rev. xix, 8.

† Ibid. ver. 7.

the reformed churches should be in perpetual quarrel and variance with one another respecting the most plain, and intelligible, and perfect system of theology and righteousness? and, instead of adopting some measures to reconcile the different subjects of their controversy (which have little to do with the *essential* principles of the Gospel), they are continually widening the breach? Should one of the churches, perceiving the advantage given to the infidel, and the impediments to a perfect reformation, occasioned by those different opinions in matters of christian faith, come forward with a plan for ascertaining and settling the plain and essential truths of the Gospel of Christ, and thereby unite the several churches *into one body*, what energy would it not give to the reformation, and what honour and glory would be derived from the accomplishment of it! But perhaps the time is not yet come: and it is certainly the duty of every christian to say always, and upon every occasion, "O God! thy "holy will be done!"

But to return to the text. The prophet, having foretold the beginning of the reformation, proceeds to the events which were to follow it; in which he gives the churches reason to believe, that they should be such as to afford them abundant cause of joy: "Rejoice ye heavens (ye churches), and them that dwell therein:" and then he denounces this woe upon their enemies and former oppressors: "Woe

to the inhabitants of the *earth* and of the *sea*.” Here an important question presents itself. What nation or people did the prophet allude to by “the inhabitants of the *earth* and of the *sea*?” I find the word *earth* figuratively used to denote the *wicked* in general\* ; wicked and *ungodly* oppressors† ; the nation of the Jews in its *wicked and abandoned* state, by Jeremiah and Christ himself‡ ; and the beast of the *earth*, to denote *atheistical* France, by the prophet in this book §. And I have shown before, that the *earth*, being an opaque body, having no light of its own, and incapable of receiving light when cast upon it, is a beautiful symbol of an atheistical power. And further, a “beast rising up out of the sea ||,” is the type of the church of Rome. In the last sentiment all Protestant commentators agree. Hence I am led to conclude, that the prophet, by the *inhabitants* of the *earth*, describes REVOLUTIONARY and ATHEISTICAL FRANCE ; and by those of the *sea*, the CHURCH OF ROME, and all who adhere to her superstitious idolatry, whether in France, Germany, or Italy. Recent events fully justify this construction, and clearly fulfil the meaning of the prophet thus explained. We have lately seen these countries afflicted with woes, which no language can describe : we have seen, as the text expresses it, “the

\* Isaiah, xi. 4.

† Ps. x. 18. xlvii. 6.

‡ Jerem. xxv. 29, 30. Matth. xxiv. 30.

§ Chap. xiii. 11.

|| Rev. xiii. 1.



devil come down unto them ;” and, through his terrible instrument and agent, the atheistical power of France, overwhelming them with misery and desolation. This political monster, foretold by Daniel, under the type of the little horn \* ; by the prophet, under that of a “ beast ascending out of the bottomless pit †,” and that of the beast of the earth ‡ ; and by St. Paul, under that of “ the man of sin § ;” we have seen, I say, this “ son of perdition” reared by the devil out of insurrection, treason, and rebellion, and supported by deception, rapine, massacres, and legalized murders, until he has made France the theatre of horror and blood ; until he has made war upon Germany, Spain, Portugal, Italy, and every Roman Catholic country, carrying havoc and destruction wherever he trod. And what is yet more dreadful, because more injurious to mankind, and therefore a favourite point in the diabolical project, until he has scattered the fire-brands of atheism and anarchy over those devoted countries. And he has done all this, in strict verification of the text, “ in great wrath,” or with many threats and indications of vengeance, “ knowing that he hath but a short time” allowed, by a God of infinite mercy, to perfect his meditated mischief.

Ver. 13.—“ And when the dragon saw  
“ that he was cast out into the *earth*, he per-

\* Dan. vii. 8.    † Rev. xi. 7.    ‡ Ibid. xiii. 11,  
§ 2 Thess. ii. 3.

“ *secuted the woman, which brought forth  
“ the man child.*”

And when Satan found that all his former schemes had failed, and nothing was left but to lead mankind to believe that there was no God, or into atheism, he industriously set about it. But knowing that the church, or those that believed in God and his Christ (of which description of people, there can be no doubt, there were many Roman Catholics, as well as Protestants, in France, who, rejecting the idolatrous and blasphemous parts of the Papal creed, had led moral and pious lives), he determined to destroy them. And no means were left unessayed, to accomplish that purpose, by the republic. To the persecution of these people, as members of the church, the prophet refers, when he says, “ the dragon persecuted  
“ the woman, which brought forth the man  
“ child.” For it is well known, that the French revolution was brought about by the *atheistical* part of the nation, and that it was no sooner formed into a system of government, than it publicly announced that *there was no God, but reason* ; as publicly abjured *the Son of God as an impostor* ; asserted that *death was only the eternal sleep of the soul*, and made use of every artifice, delusive falsehood, fraud, and tempting promise, to prevail on the nation to adopt those positions as their creed, and rule of the public faith ; but, failing of success, it established the *civil constitution of the clergy*.

with intent to separate and distinguish the new converts to *atheism*, from the professors of *christianity*. This line of distinction being made, all persons within the power of the republic, who dared to profess a belief in God and Jesus Christ, or even to mention their names with veneration or respect, were put to death as *fanatics*, excepting those who saved their lives by a precipitate flight to the neighbouring nations. And thus the "woman was persecuted" through her members resident in France; a persecution more severe and dreadful, the time of its duration considered, than any she had before suffered from Pagan Rome. Many tens of thousands of innocent and pious christians, who would not forsake their trust in God and his blessed Son, and embrace the doctrines of atheism, were massacred without trial, without evidence, or the least notice of their fate; and it was a persecution so general throughout France, that this period of the revolution is described by her own historians as "*the reign of terror and of death*," and the country as *one great tomb*.

Ver. 14.—"And to the woman were  
"given *two wings of a great eagle*, that she  
"might fly into the wilderness, into her  
"place, where she is nourished for *a time*  
"*and times, and half a time*, from the face  
"of the serpent."

Here the woman is again the symbol for the

pious part of the French nation, who fled from atheistical persecution. To these were "given the wings of a great eagle," the most rapid and swift of all birds, to denote the suddenness of their danger, and the rapidity of their flight. For the massacres were so very quick in succession, that these unhappy people had no time to remove their property which was afterwards confiscated. Many of them fled penniless, and have been since supported by public or private charity. By the same figure God himself describes the hasty flight of the Israelites from Egypt, when pursued by the wrath and vengeance of Pharaoh: "Ye have seen what I did unto the Egyptians, and how I bare you upon *eagles wings*, and brought you unto my self\*:" and their flight was, as it were, into "the *wilderness*;" for they fled to countries where they were utter strangers, without a place of residence, without property, without friends, and where they were *bewildered*, not knowing what step to take towards their safety or preservation: and yet they fled "into their place;" because it was the place where the mercies of Providence had prepared the hearts of men to "nourish them for a time and times, and half a time," that is, during THREE YEARS and a HALF, from the face of the serpent, from the horrid and bloody measures by which the professors of christianity, who remained in France, were soon after inhumanly massacred.

\* Exod. xix. 4.

In ascertaining the *time* in which “the woman was to be nourished in the wilderness,” I have followed the prophet Daniel, when interpreting Nebuchadnezzar’s dream: he there uses the word *TIME* to signify one year; “and *seven times* shall pass over thee\*,” meaning, that the period of his insanity should be *seven years*. How wonderfully have the events, foretold in this verse, been fulfilled by the revolutionary power of France! Had the Convention seen the verse before them, and studied to fulfil the events predicted, they could not have done it more accurately. They have persecuted the woman, or the *church of Christ*, either by driving suddenly into exile, or murdering every person in France, who dared to profess a belief in God and Jesus Christ. The exiles and refugees have fled into strange countries, or *wildernesses* to them. They have fled “into their place,” where they have been charitably and hospitably received and nourished: and yet, after this persecution, the Convention passed a decree, not only tolerating the christian, but all religions. Many of the exiled and refugee clergy, and others, have returned to France, under the protection of that decree, to the practice of their religious duties: and the period between the execution of the decree for the banishment of the clergy, and the decree of toleration, was exactly a “*time, times, and half a time*,” OR THREE YEARS AND AN

\* Chap. iv. 25. 32.

HALF ; during which they had been nourished, from “ the face of the dragon,” or the persecution of the Convention.

Ver. 15.—“ And the serpent cast out of his mouth *water as a flood*, after the woman, that he might cause her to be *carried away* of the flood.”

It has been shown that the devil has come into France “ *with great wrath*,” determined to destroy the christian religion ; and that the professors of christianity have fled into the wilderness, or the neighbouring countries, for safety. It cannot be supposed that his “ *wrath*” was abated by the escape of many christians, whom he had devoted to destruction, and the asylum afforded them by foreign nations. The text asserts the contrary ; and the conduct of the dragon, or his agent the Convention, has confirmed it ; for, not satiated with the blood of tens of thousands of innocent and unoffending christians, who had not been able to fly from his wrath, he left no measure unessayed to get them within his all-devouring jaws. “ He cast out of his mouth water after them, as a flood, that he might cause her to be carried away of the flood.” He remonstrated against the asylum afforded to them ; demanded that they should be given up, and threatening vengeance, at length declared war against the nations who were protecting them “ from his face,” or his power. But his threats and his

wars have been in vain : like water spilt upon a stone, or a flood raging over a bed of rocks, they have made no impression. The nations have continued their hospitable care of them, agreeably to the prophecy in the next verse.

Ver. 16.—“ And the earth *helped* the woman; and the earth opened her mouth, “ and *swallowed up the flood*, which the dragon cast out of his mouth.”

It was to *England* and *Germany*, but principally to the latter, that the professors of Christianity fled from the persecutors of the republic. Coblantz was the most convenient door of escape. Thither they resorted in great numbers, and passed to the different states of that country. The *apostate* empire, Germany, typified by the word *earth*, cordially received and protected them, and, in her turn, “ opened her mouth, and declared war against the dragon, or France. And although she has carried it on with variable and inferior success to her enemy, yet she has so far distinguished herself as precisely to fulfil the fact here foretold. She has, by a long, firm, and virtuous perseverance in the war, induced France to make a peace, without delivering up the proscribed and attainted Christians, whom the dragon had so loudly demanded, and determined in his wrath to devour.

Ver. 17.—“ And the dragon was wroth “ with the woman, and went to make war

“ with the *remnant of her seed*, which keep  
“ the commandments of God, and *have the*  
“ testimony of Jesus.”

The prophet now passes from the peace, lately made between France and Germany, to the great event that should succeed; namely, the continuation of the war with *Great Britain*: for he describes the country, against which the dragon was to go to make war, by “ the remnant of the seed of the woman;” meaning that nation, or associated body of Christians, who, notwithstanding the artifices, frauds, and persecutions of Papal idolatry, the delusive promises, and captivating doctrines of French atheism, should at the very time of the event, have best preserved the knowledge and fear of God, and their faith in Christ.— Taking the text in this light (and I apprehend it can be taken in no other,) it can, with propriety, be applied to no other nation but GREAT BRITAIN. It was BRITAIN that gave to the world a WICKLIFF, that great and unwearied reformer and opposer of the church of Rome. It was through the labours and doctrines of this great and good man, the Gospel of Christ was rescued from Papal superstition, and settled in England, Bohemia, and other parts of Germany. It was GREAT BRITAIN where the reformed religion became first established, as the *national* religion. It has been GREAT BRITAIN which has been its chief pillar and support, by aiding, on many occa-



sions, the reformed churches, against the bloody persecutions of the church of Rome. It is GREAT BRITAIN that has made the firmest and noblest stand against the poisonous inundations of French atheism; and, in a good degree, under the merciful providence of God, stopped the rapidity of its progress over the world. And, moreover, there is reason to hope, upon a comparison with the state of other nations, that, in GREAT BRITAIN, "the commandments of God" are better "kept," and "the testimony of Jesus" better observed, than in any other country whatever. The dragon, then, being the type of FRANCE, and "the remnant of the seed of the church," GREAT BRITAIN, how completely do the facts, of which we have been, as it were, spectators, verify the prophecy? We have seen France declaring war against all the powers in Europe, within her reach. She has attacked GREAT BRITAIN, and carried destruction and conquest into the Netherlands, Holland, Germany, Switzerland, over the Alps into the heart of Italy, and, over the Pyrennees into Spain and Portugal; subjugating a great part of them to her power, or granting to them peace, on terms *inconsistent with their interests, their safety, and their honor*; that she may, at her pleasure, hereafter, reduce them, with her amazing acquisition of strength, to her absolute tyranny. And this, it is evident, she has artfully done, that she might bend her whole

force against GREAT BRITAIN alone. This she has also done, according to the text, "in great wrath," if we may give credit to the evidence of her own declarations and actions. In her great rage and fury she has denounced vengeance and utter destruction to GREAT BRITAIN, for the virtuous and powerful opposition made to her atheistical blasphemy and anarchy, and their all-destructive consequences. Her raving and wrathful denunciations have been in the language of the Romans, when resolved upon the annihilation of Carthage, her rival in power: "Delenda est Carthago" was their language, and it has often been repeated in her supreme councils; meaning, that GREAT BRITAIN shall fall, and the name of it be erased from the map of the world for ever. In direct pursuance of these menaces, and to insure that success, which would gratify her unprovoked malice and ambition, she had no sooner made peace with Germany, than, by her secret intrigues, she drew into her plan that powerful madman Paul, the emperor of Russia, and the kings of Sweden, Denmark, and Prussia, all meditating the destruction of this happy Island: and she is, at this moment, while I am relating the fact, drawing her armies to the sea-coast, determined to execute her wicked design. But, merciful God, "who is, and who was, and who is to come, the Almighty\*," the wisdom of this world is foolishness with thee: thou takest the

\* Rev. i. 8.

wise in their own craftiness\*; and by one small stroke of thy omnipotence, in the death of the Emperor of Russia, "thou hast turned their councils into foolishness," compelled them to recede from the powerful confederacy and to leave the dragon alone to go "to war with the remnant of the seed of thy church." Thou hast hitherto supported that remnant in this great contest, for the preservation of thy holy word, from apostate and atheistical darkness. Thou hast often delivered them when they thought there was none to deliver; in many instances hast enabled them to defeat the wicked designs, and to triumph over this wrathful enemy: and hast now, through the wisdom of their councils, prepared them to meet him without fear or dismay. O, forsake them not; but continue to direct their councils by thy *wisdom*, to give strength to their arms by thy *power*, to lead them in the day of battle, that they may ascribe the victory to thee ALONE, and GIVE TO THEE ALL THE GLORY. And, above all, may they be deeply impressed with a sense of thy infinite power, goodness, and mercy, sincerely repent of their sins, "keep thy holy commandments, and hold fast the testimony of Jesus" in spirit and in truth; for in that case, thou hast promised that thou wilt "abundantly pardon," wilt "never leave them, nor forsake them;" and thy word is "yea, and amen, for ever†."

\* Job, v. 13.

† This was written before the preliminaries of peace.

## THIRTEENTH CHAPTER OF THE REVELATION.

*On the "Beast of the Earth," or the particular History of the "Beast of the bottomless Pit."*

AND I stood upon the sand of the sea, and saw a *beast rise up out of the sea*, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a Leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power and his seat and great authority.

3 And I saw one of his heads as it were wounded to death ; and his deadly wound was healed : and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who is like unto the beast, who is able to make war with him ?

5 And there was given unto him a mouth, speaking great things and blasphemies ; and power was given

unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity : he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld *another* beast coming up out of the earth, and he had *two horns*

*like a lamb, and he spake as a dragon.*

12 And he exerciseth all the power of the *first beast* before him, and causeth the *earth* and them which dwell therein to worship the *first* beast, whose deadly wound *was healed*.

13 And he doeth great *wonders*, so that he maketh *fire* come down from heaven on the earth in the *sight of men* ;

14 And deceiveth them that dwell on the *earth* by the means of those miracles which he had power to do in the *sight of the beast*, saying to them that dwell on the earth, that they should make an *image of the beast*, which had the wound by a sword, and *did live*.

15 And he had power to

give *life* unto the image of the beast, that the image of the beast should both *speak*, and cause that as many as would not worship the image of the beast should *be killed*.

16 And he csused all, both small and great, rich and poor, free and bond, to receive a *mark in their right hand*, or in their *foreheads* :

17 And that no *name* might *buy or sell*, save he that had the mark or the *name* of the beast, or the *number* of his name.

18 *Here is wisdom*. Let him that hath understanding count the *number* of the beast : for it is the number of a *man* ; and his number is *six hundred threescore and six*.

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WE have seen that the prophet, in the two last chapters, has only traced out the great lines of the history of the *western* part of the church, and of its two great enemies, the *Pope* and the *revolutionary republic* of France, and briefly introduced their characters into its general history. He had not descended to a particular detail of their actions and conduct, nor to the particular measures by which the former was to "tread the holy city under foot

1260 years;" nor by which the latter was to "KILL the two witnesses of God, during the space of three years and an half:" and therefore we shall find that he proceeds in this chapter, and in strict chronological order to the *particular measures and circumstances* of their conduct.

He begins with those of the church of Rome, under the figure of "a beast rising out of the sea;" and employs the first ten verses in foretelling and describing the beast which he saw rise up, and whence she derived her power\*: the obedience and adoration which men should pay to her†; her idolatry‡, her blasphemy§, her dreadful and extensive persecutions of the word of God in the church of Christ||, the duration of her power, and depression of the church¶, her captivity and fall\*\*. Here we have a complete history of the western church, so far as she was concerned with and oppressed by the church of Rome. Upon this part of her history I shall not, however, enlarge, because many of the signs are predictive of events which have been fulfilled in *ages past*; and my design is to confine my remarks as much as possible to those which relate, as I have already informed the reader, to the *present times*. Besides, this part of the chapter has been fully interpreted and applied to the events described, by many commentators (par-

\* Ver. 1, 2.

|| Ver. 7, 8.

† Ver. 3.

¶ Ver. 5.

‡ Ver. 4.

\*\* Ver. 10.

§ Ver. 5, 6.

ticularly by the learned Bishop Newton,) who all agree that it contains the prophetic history of the *Papal* depression of the church. To their dissertations I shall then take the liberty of referring the reader, and hasten to the consideration of the *latter* part of the chapter, which I apprehend contains the particular history of the *revolutionary power of France*, or "the beast ascending out of the bottomless pit," briefly alluded to in the eleventh chapter.

In turning to this part of the chapter, I have first to observe, that it is not unusual with the prophets to describe the same power by several different signs, expressive of some essential and peculiar quality belonging to it. The evil spirit is called, "the devil," "Satan," "the accuser of the brethren," "the dragon, that old serpent which deceiveth the whole world;" Mohamed, "a star falling from heaven," "an angel of the bottomless pit," and "Abaddon the destroyer:" and the church of Rome is designated by "the court which is without the temple given to the Gentiles," and "the beast rising up out of the sea." So here the prophet represents the power which he had before \* mentioned under the figure of "a beast ascending out of the *bottomless pit*," by "a beast rising up out of the *earth*," both descriptive of its essential qualities, and tending to show, that it should be, of all powers which had ever been and ever shall be upon earth, *the most abandoned, wicked, and mischievous*.

\* Chap. xi. 7.

From this general view of the eleventh, twelfth, and thirteenth chapters, consisting of the events of the "*little book*," and containing the prophetic history of the *western* church, I have been led, with reluctance, and not without fear of being myself mistaken, to differ from all former Protestant commentators, who have represented "the beast of the bottomless pit," and the "beast of the earth," as several types of the *church of Rome*: I, on the contrary, conceive that the several names and marks of the latter unite, with wonderful accuracy and harmony, in describing a very different enemy of the church of Christ; even the same described by Daniel\* under the type of "*the little horn*;" by St. Paul† under the emphatical signs of "*the man of sin, the son of perdition, that wicked, and the mystery of iniquity*;" and by St. John‡, under the name of "*Antichrist*:" and that all these prophetic appellatives are so many signs of one great, dreadful, impious, and atheistical power, and enemy to the word and will of God, which from sundry parts of Scripture, as well as the doctrines of the primitive fathers, was to come in the *last days*. Whether I shall be thought too presumptuous in differing from, and opposing my humble opinion to that of the most learned, and inquisitive in the Protestant ages, is a question, the solution of which must rest upon the justness of my interpretation of the prophetic figures, into their literal meanings, and of the

\* ChaP. vii.    † 2 Thess. ii.    ‡ 1 Epist. ii. 2 Epist. vii.



proper application of them, to the events, intended to be marked out by them by the Spirit of truth. And should I, however actuated by the best intentions, be judged guilty of presumption, I know that "*magna est veritas, et prevalebit*," "great is the power of truth; and it shall prevail" over all errors, whether voluntary or inadvertent, in God's own time: and therefore the mischief, whether I am right or not, will not be great. With a mind impressed with this idea, I will now proceed, with diffidence and humility.

The prophet, after describing in the first verse, the beast which he "saw rise up out of the sea, "having *seven* heads and *ten* horns, and upon "his horns ten crowns, &c." (which all the commentators whose opinions I am about to oppose, agree is the type of the church of Rome,) tells us in the next verse of the same chapter,

Ver. 11.—"And I saw *another* beast coming up out of the *earth*; and he had *two* horns "like a *lamb*, and he *spake as a dragon*."

This verse is very comprehensive of important matter, and profoundly allegorical. It contains a prophetic description of the extreme depravity and impiety of the "Beast;" of the form of its government; of the injustice and tyranny of its laws, of the cruel and despotic manner in which they should be administered; and of the unparalleled mischief it should do in the world. And therefore a just and clear elucidation of the several figures will require a distinct consider-

ration of each of them, which I shall humbly attempt to give.

“Add I saw *another* beast,” &c.

Here the prophet expressly declares that this beast is not the same, with that which he had seen “rise up out of the sea,” or Papal Rome, and which he had just before described, but *another*. Now can *another* thing be the *same* thing? or can we, by any rule of construction, consider the word *another* as meaning the *same*? or can we suppose that the prophet, when inspired, could commit so gross a solecism? Indeed, had he not made this explicit declaration, it seems not easily to be accounted for, that any person, having compared the marks of the two beasts together, could conceive that they were intended by the Spirit of truth, which is ever the most accurate in description, to designate the *same* Power. In many instances their marks are so inconsistent, that it is impossible they should exist in the same beast, or civil society\*. And yet, as I

\* To show the extreme want of caution, nay of the impropriety and absurdity of commentators, in applying the marks of the two beasts to *one* power, in despite of the express declaration of the prophet, I have contrasted them in opposite columns.

*The first Beast.*

“Rose up out of the sea.  
“Had seven heads.  
“Had ten horns.”  
Upon his heads the name of  
*blasphemy*.  
Upon its horns ten crowns.  
One of its heads was, as it were  
wounded to death, and was  
healed.

*The second Beast.*

“Came up out of the earth.”  
Had only one head.  
Had only “two horns.”  
The two horns were like the  
horns of a lamb.  
Upon its horns no crowns.  
It had but one head, and that  
was not wounded.

have just observed if not all Protestant commentators, some of the most learned, have applied every descriptive sign of both, to the church of Rome. I will not waste the reader's time in refuting an application so evidently erroneous; but confidently rest in the prophet's affirmation, that the "beast" which he saw "coming up out of the earth," is not the same beast with that which he saw "rise up out of the sea;" and proceed to consider it as a type of another Power.

Ver. 11.—"And I saw *another* beast come "up out of the *earth*," &c.

The prophets generally begin the histories of their beasts, or wicked civil societies, with some comprehensive figure, expressive of the manner of their rising in the world. Daniel, in predicting the rise of the four great and wicked empires, the Babylonian, Persian, Grecian, and Roman, informs us\*, that while "the four winds of heaven *strove* upon the *great sea*, he saw four great "beasts come up from the sea;" to intimate that those empires should, at a future time, rise in the world, when the nations should be at *strife* and *war* with one another, and that they should

Now is it possible that the prophet could mean to designate the same political Power, by the symbols of actions and qualities so different from, and contrary to each other? But to shew this error in its true light, the prophet asserts, that the *second* beast shall "exercise all the power of the *first* beast before him, and in his sight;" which is to make him say that the same power, suppose that of a man, shall act before himself, and in his own sight.

\* Chap. vii. 1, 2.

acquire their great power and grandeur, by conquest. St. John saw the first beast, mentioned in this chapter, simply, "come up out of the sea," evidently meaning when it was calm, silent, and in its natural state; for he does not say that it was disturbed by the wind. Besides, he tells us, he saw the beast, while standing on the *sand* of the sea, which he could not have done, had it been in a state of perturbation. And thus he describes a power which should rise in the world, and acquire its strength and grandeur, in a *secret* and *silent* manner, and more by craft and fraud than by war and conquest, which was truly the case of the Romish church.

We have seen, that, in prophetic dialect, the word "*sea*" is made use of, to denote the manner of the rise of wicked civil societies. A meaning not less comprehensive and important, we may conclude is here affixed to the word "*earth*." Now a little knowledge of the nature of that body will show, that the word is here made use of, to point out two great features of the Power typified by this other beast, viz. that it should arise out of one great kingdom or nation, and be a revolutionary Power; and that it should surpass in depravity of morals, in impiety and mischief, all other civil societies, which had ever existed before it in the world.

To justify this interpretation of the two meanings of the word *earth*, it is necessary to remind the reader, that he is upon hieroglyphic ground, and that the Apocalypse is written in a dialect, the types and figurative expressions of which are

taken from the forms, faculties, and qualities of things in the natural world. Here then the prophet tells us, that he saw this "beast come up out of the earth," a great body in the natural world, possessing divers faculties and qualities. Now that which comes up out of or springs from a thing, either in the vegetable or animal world, partakes of the faculties and qualities and of course bears the resemblance of the thing itself, out of which it came up, or from which it arose: as a tree, for instance, partakes of the nature and qualities of the seed of the tree from which it came up; or an elephant, or a man, of the elephant or man from which he sprang. To justify, therefore, the interpretation here, we must prove that the Power intended to be foretold by the word *earth*, must resemble, in its abilities and qualities, those of that particular body.

Now the earth is one great, *distinct, independent* body in the natural world, and so is a proper symbol for one great distinct, independent nation in the moral and political world. The earth is a *revolutionary* body, performing revolutions not only upon its own axis, but round the sun. It must therefore be allowed, that the earth is a proper type for a revolutionary power or nation, which has undergone sundry political revolutions. The earth again is a revolutionary body, which performs its revolutions, without the *aid of any other* natural body; and therefore it is an apposite figure, to denote a revolutionary nation, which performs its revolutions, without the assistance of any other political body. The earth is also the

great body, out of which all the additional means of *sin* and *misery* are acquired ; such as arsenic, and all other deadly poisons ; sulphur and saltpetre ; principal ingredients of that destroying composition, gunpowder ; together with iron, steel and flint, which complete the system of modern destruction. Moreover, gold and silver, those common means of human corruption, excess, and intemperance, are thence extracted. "*Effodiuntur opes, irritamenta malorum*\*." "Riches, which lead to all manner of evil, are "dug out of the earth." By the use of these metals, mankind are drawn into all manner of sin, intemperance, and disease, by which a great number of the species is cut off before their time, in the career of sensuality and sin, than by all other means whatever. Hence, it is, that "a beast coming up out of the earth" is an accurate figure for a revolutionary Power, the most wantonly destructive and consummately sinful.

Nor will this exposition appear more subtle than true, when it shall be proved, that the word *earth* is often made use of, in the language of prophecy, as a significant and comprehensive hieroglyphic, to denote all that I have here said of it. Jeremiah makes use of it in predicting the captivity of the Jews, because they formed one great revolutionary, and very sinful nation, and had undergone several great changes in their government, namely, from a theocracy, to judges,

\* Ovid.

kings, and high priests, without the foreign aid of the pagan nations, He says\*, "For I will call for a sword upon the inhabitants of the *earth*;" and, "The Lord shall give a shout against all the inhabitants of the *earth*†." And if any greater authority can be required, Christ himself makes use of the same figure, in foretelling the destruction of Jerusalem‡: "Then shall all the tribes of the *earth* mourn, and they shall see the Son of Man coming in the clouds, with power and great glory." It is here evident, that neither the prophet nor Christ referred to *all* the inhabitants of the *earth*, in the literal sense of the word; but figuratively to the revolutionary nation of the Jews only; for upon whom does it appear from the context, that "the sword was to be called for," but for the Jews? Against whom was "the Lord to give a shout," but the Jews? And who were the *tribes* of the *earth*, that were to mourn for the destruction of *Jerusalem*, the *temple*, and the *altar*, but the Jewish nation? Not the Romans, therefore, could be meant, who were never divided into *tribes*, and were appointed to destroy and triumph over the city, the temple, and altar; but the Jews, who alone suffered by that dreadful judgment.||

\* Chap. xxv. 29,

† Ver. 30.

‡ Matth. xxiv. 30.

|| The word *earth* is figuratively used, on many occasions in the prophecies. It being an opaque body, which neither receives nor reflects the light of the sun, it is used as a figure for the wicked and wickedness in general, which neither receives nor promotes the word of God, the true light, Psalm x. 18. lxxvi. 8. lxxxii. 8. Isa. xi. 4.; for heathen kingdoms or nations, Psal x. 18. xli. 6. Rev. vi. 15.; for the Jewish nation in its revolutionary and degenerate state, Jer. xxv. 29, 30. Matth.

If, then, we take the text in this sense, the power foretold, as "coming up out of the earth," must arise out of *one nation*; that nation must be *revolutionary*; it must, like the Jewish nation, have produced and maintained its revolutions by its *own strength*; and it must be very *sinful*, and *disobedient* to the laws and word of God. And if, ever since the prophet wrote, there has been in the world no civil society or state, which will bear any comparison with the meanings of this prophetic type, *one only excepted*, and if that one shall accurately fulfil all of them, surely no man of reason and candour will deny, that such civil society must be the true prototype of *the beast*. And this is the fact; for history bears no testimony of any such civil society, except REVOLUTIONARY FRANCE: and that nation has so perfectly fulfilled all the different meanings of this comprehensive figure, that nothing is wanting. For the French republic, as it is called, has risen out of one *great nation*; it is an *independent* political body: it has performed a variety of *revolutions* in its government, by its *own strength and energy*, and has supported its authority without the *aid of allies*, and even against a very powerful coalition; and from the dawn of its existence, it has surpassed all other states, hitherto known in the world, in the extension and extremity of *impiety, depravity, and mischief*.

xxiv. 30. ; for Christian Rome, in her schismatic and wicked state, Rev. viii. 13. ; for papal apostacy, Rev. xvi. 4. ; for atheism. Rev. xii. 9. ; for the German nation, Rev. xii. 16. ; and for the revolutionary power of France, xiii. 11, 12. 14.



*to mankind.* Nor has it stopped short in its Satanical career, of publicly denying the existence of a God, and of teaching and enforcing this horrible and pernicious doctrine upon the minds of mankind, with design to subvert the *order, happiness, and peace of the world.*

Such are only the general features of this political monster. I shall next consider and interpret the more particular types of this prophecy into their literal senses, and apply them to their proper and respective events, which, I hope to convince the reader, peculiarly exist in the institution of the government, and acts of the constituted authorities of the French republic.

Ver. 11.—“ And he (the beast) had *two horns.*”

The “two horns” is so singular and certain a mark of the power foretold, that it is impossible not to know it, from all others, when it should appear. And it seems to be here given for that purpose: for throughout the prophecies, the hieroglyphical device of “*a beast*” is made use of to signify a *wicked, despotic, mischievous*, civil society; the *head* of a beast, in which its supreme will resides, and by which it directs the actions of the members of the body, denotes the *legislative* authority; and the *horns* of a beast, the *executive* power of the civil society foretold; because, as a beast protects and defends its body with its *horns*, so a

state protects the body politic, or nation, by its *executive* power. Upon comparing these prophetic signs, thus interpreted into their literal signification, with the constituted authorities of *France*, we cannot fail to perceive "the beast" in the republic, "the head of the beast" in the legislature, and the "two horns" in the two executive powers, the *Committees of Safety*. The last is so peculiarly and exclusively characteristic of the two Committees of Safety, that, as I have before hinted, it leaves no doubt respecting its allusion. For in all civil societies hitherto formed, there has never been more than *one* legislative authority to declare the general will, and *one* executive power to carry that will into execution. The people, in a civil society with two supreme legislatures, or executive powers, would be in a more insecure and wretched state, than in that of nature. In the first, different and repugnant laws would be made, and no man, however great the penalties, would know which to obey : and in the second, competition for power between the two departments, opposition to the measures of each other, and unceasing anarchy, would be the result. Mankind heretofore have ever perceived this self-evident truth, and therefore have never before committed an absurdity in political ethics, so palpably subversive of the purposes of civil society. It has been left to those sons of atheism and confusion, the French philosophists, to form such a monstrous republic ; and, in order to answer

their wicked purposes, to institute "two horns," or executive departments in their two supreme Committees of Safety. And it has been left to them, in the course of divine Providence, to give to the world, by this grossest of all political absurdities, an incontestable proof of prophecy, which they blasphemously deny.

Ver. 11. continued.—"And the beast had two horns *like a lamb*," &c.

The reader will here remark, that it is *not* said, that these horns were to be "the horns," or the *real* horns of a *lamb*, which are inoffensive, and used only when it is injured; but that they should be *like*, that is, in appearance and *pretence* only, the horns of a lamb. They were to be, according to the literal sense of the metaphorical expression, horns, with a false appearance at first in their institution, but not intended to carry that inoffensive appearance into effect. A more accurate figure to meet the secret design of the appointment, and the after-conduct of the two Committees, could not have been devised by human ingenuity. For Robespierre, that demon of anarchy and mischief, persuaded that he could more easily arrive at the summit of despotism, in *two Committees* of his own creatures, than in a legislative body, consisting of upwards of a thousand members, got that measure effected. The pretence was, that the commonwealth was in danger; and therefore these extraordinary guar-

dians were vested with absolute power, legislative, as well as executive, to remove that danger. The other supreme powers of the state were thus suspended, and indeed destroyed; and thus, in strict verification of the prophecy, "the beast," or the republic, had "two horns," or two Committees, by which alone it was governed. And these two Committees, whether we consider their names, Committees of *Safety*, or the professed but false design of their institution, the care of the common weal, were "*like the horns of a lamb.*"

Ver. 11. continued.—"And he (the beast) *spake as a dragon.*"

Here we are told that the beast with "two horns" shall throw off his lamb-like appearance, the care and safety of the nation, and assume the real nature of a *dragon*; a beast, which, from all antiquity, has been conceived to be the most cruel, ferocious, and powerful of all animals. A wonderful change from the appearance of perfect innocence, to the reality of every thing cruel and destructive! a change therefore not to be expected: yet this very fact stands clearly fulfilled by the republic, in its two horned state. No sooner had this change been effected, than all the privileges of the people by the former constitution, even those of *liberty, equality, and sovereignty*, were taken from them, never more to be possessed; and all the qualities conceived to exist in the "*dragon*" were substituted, and enforced.

To conform this prophetic resemblance of the French republic to a "dragon," we must consider the nature and qualities ascribed to that animal. The idea entertained of it from remote antiquity, is that of "*a serpent, of a prodigious size, of a monstrous shape, superior in strength to all other beasts, and as having two wings.*" 1. Republican France has shown her resemblance to a serpent, in her *cunning, numerous frauds, and fair promises* of conferring on the people the rights of liberty, equality, and sovereignty; none of which has she suffered them to enjoy. 2. She is a republic of *prodigious size*, greater by far than any other ever yet known upon the earth. All the ancient as well as modern democracies or republics, have consisted only of a few associated people; but the people of France are more numerous than those of any other state in the world, the Chinese only excepted. 3. She is a republic, *monstrous* in the form of her constitution, which has been established on principles unnatural, and subversive of the end of civil society; contrary to those of all political institutions hitherto known. Indeed, her form is as monstrous as that of a man with his head where his feet, and his feet where his head should be; for her sovereign power is placed in the people, who are to be governed by it. And lastly, she is a republic accurately described by "*a beast with two wings;*" a figure to denote the *impetuosity* and *rapidity* of her actions, both civil and military. In like manner,

Daniel foretels the exploits of Alexander, the hero and founder of the Grecian empire, by a leopard with *four wings*\*, to prefigure the extent and rapidity of his conquests, St. John also, in the book I am treating of†, describes Pagan and imperial Rome by the type of a great *red dragon*, to point out its bloody and rapid persecutions of the church of Christ. So here the same prophet prefigures the power typified under the similitude of a beast, by the same winged animal; and with which the actions and exploits of the republic, correspond with wonderful accuracy. They have been sudden, impetuous, and rapid in the greatest degree. The dethronement of the monarch, the abolition of all the titles and rights of the ancient nobility, the exile and extirpation of the clergy, the depression of all religion, the establishment of atheism, &c. &c. &c. in the civil line, were all done, as it were on the spur of the occasion; and in the military career, the conquest of Belgium, Holland, Switzerland, and many of the cities of Germany; whose strong fortifications had often repelled the attempts of the most powerful monarchs of France, but which now, like the walls of Jerico, fell before her, without assault: to which are to be added her rapid flights over those immense mountains the Pyrenees into Spain, and over the Alps into the heart of Italy, dictating laws, dethroning princes, overthrowing states,

\* Chap. vii. 6.

† Chap. xii. 3.

and carrying rapine, havoc and destruction in her train, wherever she *winged* her desolating way.

But to descend from these general marks to a more particular meaning of the text : the beast is said to "speak as a dragon," to denote that the laws and decrees of the power foretold, would be such, as we might suppose would be decreed and carried into execution, by that most fierce, cruel, powerful, and destructive of all animals ; or, in other words, that they would be laws and decrees more arbitrary and subversive of the just rights of mankind, than those of any state ever before known in the world. As the language of a man is known by his words, so the language of a state, or body politic, is only known by its laws, decrees, or public orders. By them alone it speaks and proclaims its will to the people, and communicates its views respecting foreign nations. We are thus naturally led to look for the language of a "dragon" in the laws and public orders of some civil power ; and if we cannot find it in the decrees and orders of the republic of France, we confess that any application of the text there must be erroneous. However, we have just before taken a summary view of a few of them, now well known to the world. By them we remember she has destroyed one of the greatest monarchies upon the earth ; annihilated its ancient nobility, and robbed them of their rights ; banished or massacred its numerous clergy, and seized upon their im-

mense revenues ; and suppressed the national religion, and indeed all religion whatever, and established an impious system of atheism in its stead. By them such of her own people as would not appear in the field of battle, to compel the rest of mankind to embrace her blasphemous liberty, have been destroyed. All who would not, upon demand, give up their gold, silver, and any other profitable medium of their labour and industry, for paper of no value ; all whom she thought proper to stigmatize with the name of *Fanatics*, or *Moderates* (meaning those who dared to differ in opinion from her either in religion or politics) ; and all who would not unite in compelling mankind to embrace the wild and iniquitous plan of atheistical liberty and equality, were the objects of her draconiac decrees. Nor has she acted less dragon-like in the execution of them ; for incalculable numbers of innocent men, women, and even infants unborn, have been destroyed by her dreadful instruments of death, the guillotine, French baths, the cannon, and musket : and in short, that no doubt might exist of her being the true proto-type of the “ dragon,” she has sworn eternal hatred to kings, and by a most savage and murderous decree, ordered her generals to give no quarter to the vanquished, though supplicating for mercy\*.

Ver. 12,—“ And he (the beast of the

\* This was written at the period of that decree,



“ earth) exerciseth all the powers of the first  
“ beast (*Papal Rome*) before him, and caus-  
“ eth the *earth*, and them that dwell therein,  
“ to worship the first beast, whose deadly  
“ wound was healed” (or *pagan and imperial Rome*.)

At the first view, this verse, like many other parts of the prophecies, before the events intended to fulfil and explain them came to pass, seems rather obscure ; but since the rise of the French republic the obscurity is no more : for the prophet evidently refers to *three* beasts or wicked powers. The first, by the pronoun *he*, the second word in this verse, the reference is to the “ beast of the earth, or the *French republic* ;” the next to “ the beast of the sea,” or the *church of Rome* ; and lastly to the “ dragon,” or *pagan or imperial Rome*. In making these references to the two last-mentioned powers, he calls them both the *first beasts*, when it is evident they could not both be *first* in respect to *time* ; and yet, upon a little consideration of the context, it appears that both are properly described by the expression. The “ beast of the sea,” or *papal Rome*, is the beast *first* described, before the “ beast of the earth” in this chapter ; and therefore properly referred to as the first beast mentioned in it ; and the “ great red dragon,” or *imperial and pagan Rome*, was the *first* great beast, or enemy of the church of Christ, and first before *papal Rome* in respect to *date*.

This seeming obscurity removed, let us attend to the particular meaning of the text. It points out two singular, yet obvious features, so characteristic of the French republic, that they distinguish it from all other civil powers whatever. Of these I shall treat in the same order with the prophet: and that is,

Ver. 12—" *He* (the beast of the earth, or the republic) exerciseth all the power of the *first* beast (before mentioned in this chapter, the beast of the sea, or Papal Rome) *before him.*"

To ascertain whether this great feature of the beast of the earth has been fulfilled by the republic or not, we must consider what were the extraordinary measures pursued by the church of Rome, in the course of her wicked ambition; and then whether the same measures have not been adopted and pursued by the republic of France? In making these inquiries, I shall place them in opposite columns:

*The Policy and Powers exercised by the Church of Rome.*

1. The Pope, having, by flattery and corruption obtained from Phocas, the emperor and tyrant of Rome, a commission of universal bishop, went to the temple of the heathen gods, erased

*The Policy and Powers exercised by the Republic of France.*

1. The Convention, having, by the grossest flattery, corruption and frauds, obtained from the people of France, the first constitutional code, went to the temple or church of St. Ge-

their names from their statues and images, and ordered them to be considered in future as the representations of the Virgin Mary, and other saints. He dedicated the temple to their use, and the use and adoration of such other dead men as should in future be canonized; and thus laid the foundation of her idolatry and future grandeur.

2. The Pope assumed the title of God's Vicar, and pretended that his power was derived from God, to convert mankind to his idolatry and blasphemy.

3. The church of Rome, knowing, that to influence and direct the mind of man, is a more sure and effectual method of securing his service and obedience, than that of open force and violence, has not, according to all the former usage of the world, for the support and extension of her power, relied so much upon the latter as the former; that is, upon

neiviee, abjured the living God and his blessed Son; erased his holy name from the wall, and thus apostatized from all truth; erected a statue to unrestrained liberty, celebrated its fame in an oration, worshipped it, and ordered it to be worshipped, and dedicated the church to its use, and to that of dead men who should be afterwards deified; and thus laid the foundation of her atheism, anarchy, and extent of revolutionary power

2. Although the republic has openly abjured the existence of God, set, in one of her proclamations, she has asserted, that her power to "reform the world, oppressed by the kings of the earth, is derived from *Heaven*;" that is, to convert and fraternize the world to her liberty, equality, and anarchy.

3. The French republic, aware of the same truth, has pursued the same policy. The seduction, delusion, and conversion of the minds of men, to her atheistical liberty, have been her leading measure. To effect this purpose, the deepest and most specious frauds have not been wanting. By one decree she declares, "in the name of the French

the conversion and subjugation of the minds of men to her idolatry, by cunning devices, and artful impositions. She declares, that the sole and pure motive to such an exercise of power, is the salvation of mankind. Those frauds she has never ceased to practise; and by them principally has exalted and extended her dominion, over the kings and nations of Europe.

4. In pursuance of this policy, the church of Rome has sent Jesuits, Monks, and Friars, to all parts of the world, using all manner of craft and blasphemous frauds, and holding out to mankind her idolatry as the only means of salvation, and even bribing the nations to her superstition.

"nation, that she will grant  
"fraternity and assistance  
"to all who wish to procure  
"liberty; and she orders  
"the executive power, to  
"give orders to her generals, to give assistance to  
"all such people as have  
"suffered, or are now suffering, in the cause of liberty." And to shew the purity and disinterestedness of her motives, she disavows all ideas of conquest. This fraud, with a variety of others, which will appear hereafter, together with bribery and corruption, she has constantly practised; and it is them to principally that she is indebted for her triumph and exaltation, over the nations of Europe.

4. In like manner it has been the uniform policy of the republic to send forth her converts throughout Europe; and even to Asia, Africa, the Indies, and North, and South America, using all the means of delusion and fraud; and where these devices did not answer her purpose, had recourse to bribery and corruption, to convert the nations to a belief in her atheistical liberty; always representing it as the only means of saving them from the oppression of kings and of ensuring human happiness.

5. But although the church of Rome principally relied on the fraudulent propagation of her doctrines, as the most certain and effectual means of extending and securing her authority and influence; yet she has often had recourse to force, in converting and subjugating kings and nations to her will. To facilitate the execution of this measure, she has first excommunicated, cursed, and denounced vengeance against them as heretics worthy of death; and made it lawful for any person or power to destroy them. She has then incited the nations under her influence, to make war upon them, and by her emissary priests, Jesuits, and secret spies, has stirred up their people into insurrections, seditions, and rebellions against their lawful sovereigns; and by this twofold policy she has seldom failed in extending her influence, over the refractory princes and nations.

5. The republic has "exercised" the same kind of policy. She began with, and has principally relied upon, the propagation of her atheistical frauds; yet she has not rested upon them only, in fraternizing kings and nations; but has had recourse to force and war. This measure she introduced by "swearing hatred and vengeance against all kings;" thus cursing them and proclaiming the lawfulness of their destruction. She then incited the nations, under her influence, to make war upon the kings, and their people, who had refused to adopt her liberty and equality; and, like that miscreant, the Duke of Orleans, to give up those elevated ranks and duties, with which they were intrusted for the benefit of their subjects; and to mingle with the vilest rabble. She has incited Holland, Spain, and even Tippoo Saib of the Indies, to declare war against, and is at war herself with, Great Britain, and almost all the princes of Germany. She has by her secret spies and emissaries stirred up the people of Great Britain, Ireland, Turkey in Europe, Asia, and Africa, into sedition and rebellion against

6. While the church of Rome was thus extending her influence over the minds and consciences of men abroad, she was not negligent of its preservation at home. All persons who would not embrace it, who would not fall down and worship the host, were put to death. For this purpose secret and terrific tribunals were contrived and established; before which an incalculable number of innocent and pious Christians were condemned as heretics, and ordered to be executed; and that the terror of their punishment might operate as an example towards the conversion of others, the means of the most lingering and agonizing death were fixed on.— By this method opposition to her blasphemous authority has been constantly prevented; and her people, intimidated, have continued in the faith of her idolatrous superstition.

their lawful sovereigns: and thus, by the operation of this twofold policy, she has extended her power to a height, which smites the surrounding nations of Europe, with fearful astonishment and dismay.

6. And while the republic has been rapidly extending her atheistical influence and authority over foreign nations, she has been equally attentive to the security of it at home. For this purpose her two inquisitorial "Committees of Safety," or more properly, her "two committees of terror and of death" (as her own historians call them,) were instituted. By these dreadful tribunals, all persons in France, who would not worship the image of her deity, *Liberty*, and support her atheistical authority with their lives and fortunes, were adjudged, not as *heretics* indeed, but *fanatics* and *moderès*, and ordered to be put to death, without a trial.— And to render their punishment a terrible example to others, novel and unusual instruments of death were invented, and contrived to dispatch as many lives as possible, within the shortest time. Such were the guillotine, the national bath, and

the cannon. Innocent men women, and children, snatched from their firesides without notice, have in this cruel manner, been mowed down in an hour, as grass before the scythe, to an incredible amount : and by these dreadful measures, the people of France have been deterred from returning from a state of anarchy and misery, to their former subordination, order, and peace ; nay, compelled to unite in the support of her power.

Such then are the powers and policy which have been “ exercised by the church of Rome, “ and such those which have been exercised “ by that republic before that church, and in “ its sight.” The analogy is stronger than one would think the nature of things would admit. Indeed, I could show as great a similitude between them in many other instances, but the fear of prolixity forbids it ; and surely enough has been said to prove, that the republic could not have conformed more exactly to the policy of the church of Rome, if she had made it the pattern of her wicked ambition, of which indeed, from all the circumstances, there is a strong probability ; and that in this policy thus “ exercised” by the republic, the truth of this part of the text stands clearly fulfilled.

One word more, before I leave this mark of

the beast of the earth. He is to exercise the power of the first-mentioned beast *before him*, or "*in his sight*\*." Now, when we say, an act was done "before, or in the sight" of a man, it may imply, that it was done to his *prejudice*, and that he did not take any pains to prevent it: this was literally the case of the Pope. He saw the republic exercise the same fraudulent, coercive, and blasphemous measures which he had done before. He saw his wealth seized, his priests murdered or banished, and millions of his devotees converted to atheism, and lost to all faith in his infallibility and idolatry; and yet, to prevent these remarkable acts of injury to his power, he remained as it were an inactive, stupid spectator.

This conduct in the Papal church reminds me of the heathen maxim (for heathens who believe in God can be the authors of truth,) "*Quos Deus vult perdere, prius dementat.*" "To those who wantonly refuse the instructions of his revealed word, and even presume to blaspheme his holy name, God sends a "strong delusion†;" that is, he leaves them *simply* to their fallen, frantic nature, by righteously withholding from them his gracious mercies. Indeed it seems to have been the divine will, that the power of the church of Rome should be destroyed by the same kind of fraudulent policy and force, by which she had been established, and by which she had done so much mischief in the world; and moreover,

\* Ver. 14.

† 2 Thess. ii. 11.



that she should be made sensible of this rule of divine justice, "*Nec lex est justior ulla, quam necis artifices arte perire sua.*" "Nor is there a more perfect rule of justice than that he who contrives the means of destruction, should perish himself by the same means : " or, to quote a higher authority, " If any man will hurt them (oppose his divine will), he must, *in the same manner*, be killed\* ; " that he that leadeth into *captivity* shall go into *captivity* ; and that he that *killeth with the sword* must be *killed with the sword*†."

Ver. 12. (continued).—" And causeth the *earth*, and them that dwell therein, to worship the first beast, *whose deadly wound was healed.*"

The prophet, having told us, that the republic should exercise all the fraudulent arts and powers of Papal Rome, points out in the same verse another remarkable feature of the former, which is, that she " shall cause the *earth* (the French nation), and them that dwell therein (even the people of foreign nations residing therein), to worship the beast, whose *deadly wound was healed*" (or pagan and imperial Rome.) This beast, commentators are generally agreed, is a type of Rome in its pagan state ; and in this sentiment I concur, although for different reasons. However, it only then

\* Chap. xi. 5.

† Chap. xiii. 10.

remains to show, in what manner the French republic has caused the people of France, to worship and venerate the policy and customs of ancient Rome.

The profession of a high sense and veneration of human liberty, was singularly characteristic of the Roman republic. Liberty was her political god, by whose dictates she pretended to regulate her conduct. She held all other nations as barbarians, ignorant of their rights, and oppressed by tyrants. Her common pretexts for making war on them, were to relieve them from oppression, to civilize and give them *liberty*. And yet, with these fair professions in their mouths, the Roman leaders were in their hearts, a society of tyrants and robbers. Instead of conferring upon the conquered nations the promised civilization and liberty, their temples were robbed, their public treasures seized upon; and after being plundered of all that was valuable, and that plunder carried to Rome, heavy contributions and exactions were superadded; and ever after reduced to the Roman yoke, the oppressive governments of her generals and lieutenants, completed the scene of calamity.

Now, upon weighing the conduct of the French republic, we shall find, that she has trod in the very steps of pagan Rome. She set out with proclaiming to mankind the excellence of liberty, and the perfect equality of all men. She has declared that all men are "ignorant of their rights," and therefore barbarians; that all

kings being tyrants, eternal hatred and vengeance should be sworn against them. She has announced her commission from "Heaven, to reform the world, oppressed by the "kings of the earth;" and that she will give liberty to mankind, by fraternizing them into her plan of liberty and equality. Under this specious pretext, she has made war upon the nations of the four quarters of the world. But instead of giving to those she has conquered the promised liberty, and equality, and freedom from oppression, she has, in imitation of the policy of pagan Rome, robbed their churches, seized upon their public treasures, plundered the people of all that was valuable, laid them under the most distressing contributions, and carried her spoils to Paris. And although she has pretended to institute several independent republics, yet she has, in every instance, taken care to subject them to her own power, under a military despotism.

And it is not in her *civil* polity only that she has "worshipped," or imitated the customs of the Romans. She has paid particular respect to their religious rites. The Romans had their *Dii majorum et minorum gentium*. In the first class they placed Jupiter or Thunder, Juno or Riches, Minerva or Wisdom, &c. &c. : in the other, dead men, whom they had deified ; as Hercules, Faunus, Evander, Romulus, &c. &c. So the republic has constituted greater and lesser deities : of the first kind are *Liberty*, the *Country*, the *Constitution*, and *Reason* ; of the

second, are *Voltaire, Rousseau, Mirabeau* : and that they might surpass pagan Rome in sin against the God of heaven, they have added to the sacrilegious catalogue that assassin Ankerstrom, whom they employed to murder the King of Sweden.

The Romans not only deified dead men, but the virtues ; as *Honor, Peace, Plenty, Safety, Hope, &c.* So the republic has deified *les Vertus*, namely, *le Genie, le Travaile, l'Opinion et les Recompenses—Genius, Labour, Opinion, and Rewards* ; and, resolving to excel her pattern, she has ordered the churches in Paris to be named after the human appetites.

The Romans had also their festivals, and one in particular, which they called "*Quinquatria.*" This was a festival of five days, as the name imports. In like manner, the republic has appointed a festival of *five days*, and called it *les Sans Culotides*, and, like the Romans, spend it in all manner of riot and debauchery. Thus, in direct compliance with the prediction, she has "worshipped," or paid such veneration to the policy of pagan Rome, as to revive both her civil and religious customs, after they had ceased upwards of a thousand years, and adopted them as her own.

Ver. 13.—"And he doeth *wonders* ; so  
"that he maketh *fire* come down from *hea-*  
"ven upon the *earth*, in the sight of men."

Here the prophet foretels, that the revolu-

tionary spirit of the people of France, or the republic, shall "do wonders;" so that she shall make, or cause *fire* (or the wrath of God) to come "down from heaven (or the throne of God) on the earth" (or on France in its ungodly and atheistical state,) "in the sight of men;" or in the sight of the powers and princes of Europe, who were to be the mere spectators of them, without interfering to prevent their magic effects. I have thus translated the text into its literal meaning, from other parts of Scripture, where I find the word *fire*, the most destructive and powerful of all the elements, made use of as a symbol of the dreadful wrath of God\*, the word *heaven* for the throne of God†; the word *earth*, for a sinful revolutionary power, as I have before shown, from Jerem. xxv. 29, 30. Matth. xxiv. 30.

With regard to the "wonders" here predicted, it seems impossible to consider the state of revolutionary France, without perceiving a continued series of the most wonderful exploits; exploits and their effects so unnatural, so eccentric, and apparently impossible, that the utmost degree of credulity, had they been foretold seven years before, could not have been persuaded, were within the confines of possibility. Among the variety of these wonderful acts, we may reckon the rapid change in the mind of a great nation, consisting of up-

\* Deut. iv. 24. Nahum, i. 6. Heb. xii. 29.

† Psalm xi. 4.

wards of 25,000,000 of people, enthusiastically devoted to their monarch and to their religion, from zealous loyalty to causeless rebellion, and from the most ardent superstition to the rankest atheism ! the sudden captivity, dethronement, and murder of one of the most powerful monarchs, lately so beloved by his people, and commanding all the military force in the kingdom ; the utter extinction of all the principles of their ancient government ; of all the rights of the ancient nobility and clergy ; of all civil order and subordination, which had continued for more than fourteen centuries ; and the reduction of the people to a state of anarchy, worse than a state of nature ! To these may be added, the extreme injustice and oppression of new laws, and the abject submission of the people ! the wonderful effects of fraudulent assignats, and of unjust and arbitrary requisitions, of the properties and persons of the people ! the unprovoked and sworn hatred and declaration of war against all the kings of the earth ; their feeble resistance, and inactive stupor ; and the amazing success of this irresistible enemy ; the utter abolition of the national religion, and indeed of all divine truths, and of all the natural and moral obligations, which unite man to the great Author of his existence, and man to man ! and, lastly, the facility with which a system of atheism has been established in their stead, and disseminated its poisonous contagion thro' the four quarters of the globe !

Such is only a part of the wonders foretold by the prophet, and actually performed by the revolutionary spirit and power of France ! Are we then to be surprised, that such atrocious deeds should be the cause of "making fire," or the wrath of God, come down from heaven, even from the throne of God, itself, "upon the earth?" upon such abandoned and daring perpetrators of all manner of evil? or that he should withhold his divine grace and protection, and leave a nation, which has impiously rejected his providence and even denied his existence, to the sinful imaginations, or, as St. Paul expresses it, to the "strong delusion" of their own wicked hearts?

What is man, when deserted by his Creator, "in whom he lives, moves, and hath his being\*?" when the *fear, grace and Spirit of God*, no longer restrain him from evil? He is more wild, more voracious and insatiable, more fierce and terrible in the gratification of his ambition and his lusts, than the worst of the brute creation ! The truth of this reflection has been fully manifested by those party dissensions, which raged in the Convention itself, in the time of the general massacre, justly called "*the reign of terror*." The most fierce and unrelenting of the bestial tribes will not devour one another; and yet it was in that period of terror, that the rulers of the republic, those demons of revolution, thus forsaken of God, after having wantonly murdered many tens of thousands of their innocent fellow-

\* Acts, xvii. 28.

creatures, turned their fury against, and murdered one another. Nor did the wrath of an offended God, referred to in the text, end here. It was farther manifested in those numerous and long-continued tumults, slaughters, and civil wars, which broke out in many of the departments of France, and were persecuted with more than barbarian ferocity and cruelty, until that devoted country became one shocking scene of devastation and blood.

Moreover, these judgments, thus represented by "*fire*," are said, in the text, to come down from "heaven *in the sight of men*." The expression here, *in the sight of men*, means, within the view or knowledge of the kings, princes, and nations of Europe, who have been mere spectators of those dreadful calamities, which God has permitted the frantic and impious rulers and people of France, to inflict upon themselves. But why have they been mere spectators, and not partakers of those judgments? The answer seems strongly implied in the text; and it is this, that ~~it~~ has been the divine pleasure, in the abundance of mercy, notwithstanding their degeneracy, to exempt them at present, from similar misery, that, having, been, as it were, eye-witnesses of the dreadful nature of his wrath upon the ungodly, they might reject with horror, their blasphemous tenets, and licentious practices; and, repenting of their sins, submit in spirit and in truth, to that holy obedience, which is due from all his creatures to the eternal KING of KINGS, the GOD OF THE UNIVERSE.



Ver. 14.—“ And he *deceiveth* them that dwell on the *earth*, by the means of those *miracles* which he had power to do in the sight of the beast: saying unto them that dwell on the earth, that they should make an *image* to the beast which had *the wound by the sword, and did live.*”

In this verse, the prophet foretels a great political deception, which “the beast of the earth” should practise on the people, and points out the particular means by which it should be accomplished. And as by this fraud a whole nation, described by “them that dwell on the earth,” was to be deluded, cheated, ruined, it was to be, as St. Paul describes it\*, replete with “all deceivableness of unrighteousness;” and of the most extensive and mischievous nature. Let us then inquire by what means the French republic has been reared. And here it will appear, from her own history, that she was generated by artifice and deception, nourished in her infancy, and her constitution established by frauds, all of them leading to one great fraud, or, as St. Paul calls it†, “a lie,” viz. *that there is no God*: a fraud so artful and mischievous, that it has never been equalled, by any heretofore imposed on mankind, except that which Satan himself imposed on our first parents, by which they were precipitated from a state of innocence and immortality, to that of suffering and death. And indeed the

\* 2 Thess. ii. 10.

† Ibid.

analogy is so strong, that St. Paul informs us, when predicting the rise of the same power, that it shall come "after the working of Satan, with all power, with *signs* and *lying* wonders\*." However, we shall compare the two frauds together, that the resemblance may more fully appear.

We have before seen† the republic compared to a "dragon," or serpent; and we are informed‡ that Satan, in the form of a serpent, "deceived" the parents of mankind, by persuading them to violate their allegiance, and subordination to God, by eating of the fruit of the "tree of the knowledge of good and evil," and promising, that in such case "they should be as gods§:" that is, should live in a state of *equality* with him, and possess the same uncontrolled *liberty* of action and independence. By means imitative of, and exactly similar to this Satanical fraud, the revolutionary demagogues have "*deceived*" the people of France, by persuading them to believe, that if they would throw off their allegiance and subordination to their lawful king, they should be *as* kings, should be "above all human laws," themselves possessing the "sovereign power." But the subtilty and horror of the fraud do not end here: they have surpassed the cunning and wickedness of Satan himself. They have persuaded the people to believe, that if they would deny the existence of the God of heaven, and abjure Jesus Christ, they should be above all law, divine as

\* 2 Thess. ii. 9. † Ver. 11. ‡ Gen. iii. 1—6. § Gen. ii. 3.

well as human, be subject to no rule of action, but that of their own wills, nor to any fear of punishment, here or hereafter. And that they might formally, as well as in spirit, imitate the infernal delusion of Satan, they have invented and substituted the tree of *liberty* for "the tree of knowledge," and prevailed on the people to "eat of its fruit," by accepting the *first* constitution of the revolutionary republic.

To convince the reader that this is not an exaggerated picture, I entreat him to attend me in a brief recapitulation of the principles, upon which this constitution of the republic was founded. It begins with holding out to the people the following specious falsehoods, as fundamental truths: that "the cause of all their misfortunes is their ignorance of their own rights," thus excluding from the causes of human misfortunes the probationary state, and fallibility of man, and the providence of God over him; that "men are before (prior to and above) *the* law;" meaning, before or above the law of God, or man; a state which exalts them above their creator, and annuls their obedience to him: that "all men are equal by nature," a position utterly false, and absolutely destructive of the subordination, rational order, and peace of the world ordained by God: that "sovereignty resides in the people," which is to say, that the right of *governing* resides in the people *governed*: the greatest of all impracticable absurdities, and the monstrous parent of anarchy; and that "liberty" (meaning the liberty of man) is a right or

“ power of doing *every thing* that does not hurt “ the rights of others :” thus teaching, but deceiving the people, that they possess, independently, a right to commit any crimes, however sinful, against their God, or themselves, *in which the rights of other men are not concerned* ; such as blasphemy against their God, and all manner of intemperance and pollution, sodomy, bestiality, and that most enormous and frightful of all crimes (blasphemy excepted,) suicide. Such were the exalted privileges, the specious falsehoods, and abominable *lies* held out in their Bill of Rights, to seduce and cheat the people to accept it.

How strong the analogy between this fraud and that imposed by the serpent on our first parents ! In both instances the deception was subtly contrived to work upon, and captivate the pride and ambition of man ; passions the most unlimited in their extent, and the most liable to be perverted. In both instances the objects of deception were the destruction of all subordination and order, the introduction of anarchy and uproar, an universal rebellion of mankind against their God, and the utter ruin of the human race ! In the first, mankind were to be “ *as gods* ;” in the second, the people were to be as sovereigns, subject to no Providence, and knowing no God ; in both they were also to enjoy absolute liberty, equality, and independence, unrestrained by any rule of action, except their own “ free suffrages.”

Enchanted by the magic of such exalted rights, the people of France “ ate of the tree of liber-

ty," and approved and accepted of the fraudulent and monstrous constitution, to their ruin. For those demons of deception, the Convention, had no sooner prevailed on the people, thus to trust them with sovereign power for one year, than by a decree they made it perpetual; and thus, by one bold manœuvre, deprived the people of their atheistical liberty and equality, and of their chimerical sovereignty, and at the same time of all the promised security, of their lives and properties.

Thus become guardians of the flock, like the wolf in the fable, they destroyed every barrier of its safety, and lived as it were, upon the carcasses of the people, whom they had deceived.— Instead of suffering them to enjoy the promised liberty, equality, and sovereignty, they reduced them, by a diversity of decrees, to a state more abject than any Asiatic or African slavery. Instead of *liberty*, they deprived them of the right of following any rule of action, either moral or religious, unless it promoted the execrable designs of the tyrants. Instead of the promised security of *property*, after having unjustly seized upon the property of tens of thousands, they passed a decree, declaring, that "all property belonged to the nation," meaning themselves; and accordingly they seized upon and disposed at their pleasure, of all they wanted, to support their avarice, ambition and despotism. Instead of the promised *security* of the *persons* and *lives* of the people, they have dragged, against their wills and the dictates of their consciences, mul-

titudes of men to the field of battle, to enforce their atheistical anarchy upon mankind: and to prevent all opposition to their cruel and savage measures within the republic, they exercised all the artifice of invention, in devising the means of murdering the *greatest* numbers in the *shortest time*; or as they themselves termed it, "en masse."

But the text is yet more explicit and pointed, in describing the very means by which this national deception should be accomplished, the foundation of its revolutionary power laid, and also by which it should be established. And these means are certain "miracles which he" (the beast of the earth which I have before shown is the type of the republic) "had power to do in the *sight* of the beast," or in the sight of the *Pope*. But what were the "miracles," or wonders by which this great deception was to be effected, and the foundation of the revolutionary republic laid? The first and greatest wonder, out of which the others arose, was the sudden conversion of a great majority of the people of France, enthusiastically devoted to the Papal church, from that superstition to French atheism, to French *liberty* and *equality*. The second, the infatuated and abject condescension of the first nobility and clergy, in mixing with, and putting themselves upon a perfect level with the lowest rabble of France, of which the Convention chiefly consisted; and thus, by an implicit surrender of their ancient rights and dignities, adding strength to the popular notions of national

equality. The others were the destruction of the Bastile ; the bribing and corrupting the military force of the kingdom ; the imprisonment of the monarch ; his dethronement ; the intimidation, among the Convention, of the friends to monarchy, to order and peace, by the lowest and most ungovernable and abusive of the female sex ; the actual abolition of the ancient rights of the nobility and clergy, &c. ; all which wonderful events took place as it were in the sight of the Pope, and before the " Bill of the Rights of Man " was proposed to the nation ; and each of which had a natural tendency to facilitate its acceptance. When the delusive influence of the whole is considered, it is impossible not to perceive the very means, the very miracles or wonders, referred to in the text, by which the Convention had prepared the mind of the nation to accept the Bill of Rights, and to swallow all the impious, atheistical, and abominable frauds contained in it. It is equally obvious, that, had not those wonderful events been previously concerted, and brought to pass by the revolutionists, the nation could not have been so cheated out of their social privileges, nor the fraudulent Bill of Rights ever have been proposed, and much less accepted.

The nation thus deceived, it was farther necessary, not only to continue the public mind under the delusion, but to excite in it an enthusiastic attachment to the constitution, lest the people should discover its frauds, and overthrow it. For these purposes the requisite measure remained to be adopted, and the Convention im-

mediately pursued it ; a measure which the prophet describes so plainly and expressly, that it is impossible for an unbiassed mind, to entertain a doubt respecting its being the event foretold.— For after having referred to the wonders which should lead to the acceptance of the constitution in the former part of the verse, he tells us, in the latter, that “ the beast of the earth,” or the Convention now representing the French nation, typified by the word earth, shall

Ver. 14.—“ Say unto them that dwell on “ the *earth* (the people of France), that they “ should make an *image* unto the beast (or pagan Rome) which had the wound by the “ sword, and *did live*\*”.

To make an image of any thing, is to represent it by some likeness or resemblance of the original. This may be done by sculpture, painting, writing, or oral description. To fulfil the text, then, the Convention must have represented the similitude of pagan Rome in some great and remarkable feature, of her general political conduct. Now, of all the states which had ever existed, pagan Rome only had deified *liberty*, worshipped, celebrated its fame in her festivals,

\* The prophet here evidently alludes to pagan Rome, the beast which was, “ as it were, wounded to death,” by Constantine the Great, in the fourth century, who abolished pagan idolatry, or its ecclesiastical head ; and which † “ deadly wound was healed” by the Pope, when he established his idolatry in the beginning of the seventh century.

† Rev. xiii. 3.



erected a statue to it, made it her *tutelar god*, and pretended to regard it, as the great aim and end, of all her political conduct. Has not the Convention held out to the people of France this great and singular feature of pagan Rome, or, in other words, only "said to them that dwell on the *earth*, that they should make an *image* to the "beast which had the wound by the sword, and "did live?" It has said to the people, Let us make a statue to *Liberty*; and they have done it. They have deified it formally and publicly; they have offered incense at its altar, made it their great *tutelary god*, and have declared to the world, that their sole design is to "reform," to fraternize," or to give *liberty* to the human race. And that the French, and all other nations, might worship it, "the tree of liberty" was ordered to be erected, as its substitute and representative, in every department of the republic, and in every conquered country.

Ver. 15.—"And *he* had power to give "life unto the image of the beast, that the "image should both *speak*, and cause, that "as many as would not *worship* the image "of the beast, should be *killed*."

Strange it will seem, should we find, that the two events, predicted in this verse, namely, that of the beast giving "*life*" to an "*image*" made of inanimate matter, so that it should not only *speak*, but cause to be destroyed all who should refuse to *worship* it, has been

clearly fulfilled : and yet it is not more strange than it is true ; for it seems to have been the will of God, that, in the very act of blaspheming and denying his existence, the Convention, with all their cunning, should not be aware, that, by performing, among others, those two seemingly impossible deeds, they should demonstrate, beyond all possibility of doubt, his providence and omniscience in fulfilling the prophecy. It is well known (as I have before had occasion to observe, and as appears necessary here to repeat), that the Convention, immediately after the statue of Liberty was placed in the church of St. Genevieve, procured a woman of the name of *Momoro*, a common actress, the infamous companion of Hebert the atheist, to represent the image of their goddess, *Liberty*. This deluded woman, decorated with all the extravagant finery of dress, followed by the Convention, and an immense multitude of people from all parts of France, paraded thro' the streets of Paris to the temple of Liberty, where, assuming the character of the *image*, she delivered an oration, prepared for her by the Convention, to celebrate its virtues, and to inflame the minds of the people with a zealous attachment to the atheistical constitution ; and it produced the wished for effect. If the people had been before enthusiastically attached to the Pope and his idolatry, they now became furiously devoted to the Convention and its atheism, and spent the remainder of the day in frantic joy, riot, and debauchery.

A captious disputant may, perhaps, object, that here the *woman* spake, and not the *image*, according to the literal sense of the text. The answer is, that the language is figurative, in which one thing is put to denote another. Besides, it is a maxim without a figure, "*Qui per alium facit, facit per se.*" "That which is caused to be done by another, is done by the person or thing that caused it to be done." If a man kills another with a sword, we do not say the sword committed the murder, but the man who caused the sword to do it. Now the Convention, who made the "*image*," had certainly a right of representing it by something else, bearing its similitude. The Convention made the image, which was a symbol of their atheistical liberty; and they constituted a *living* atheist, and the mistress of an atheist, with much propriety, to represent it; and, in its name, to deliver an oration, such as they would have compelled it to deliver had it had *life*. And thus the "*image*" was the cause of the woman's appointment and oration; and in strict conformity to the text, when translated from its metaphorical into its literal meaning, the Convention "*gave life to the image, so that it did speak.*"

Again, the prophet farther declares, that the beast shall "*cause that as many as would not worship the image, should be killed.*" However extraordinary this power may seem, we shall also find it manifestly fulfilled by the image: for the Convention had no sooner seen

the frantic enthusiasm raised in the people, by the oration in favour of liberty, than they persuaded themselves they had obtained the great end of their frauds, by securing a number of devotees, sufficient to support their despotism. Under this presumption, they proceeded to pass many decrees, more unjust and sanguinary than ever disgraced the most barbarous tyranny. By these decrees all persons who dared to worship the true God, and did not worship and assist in maintaining the atheistical system of liberty, over which the "*image*" presided as its tutelary god; every person who would not sacrifice, at its altar, all the gold and silver he possessed, by delivering them into the public treasury, and receive in their stead, worthless paper; every person who would not give to the officers of the municipalities, those priests of the goddess, an account of the produce of his industry, that it might be sacrificed to the use and defence of the *image*; or, in other words, to support the tyranny of the Convention; every person who, being called upon by their arbitrary requisitions, refused to devote their lives and property to the propagation of the doctrines of the *image*, by joining their armies raised to compel mankind to embrace them; in short, all who would not, with activity and zeal, assist in promoting the atheistical liberty of the *image*, were adjudged to be "*fanatics* and *moderés*," enemies to the unity, indivisibility, and sovereignty of the republic. Com-

missioners were appointed to execute these sanguinary edicts, and they performed the horrid task with unprecedented barbarity, sparing neither sex nor age, and even extending their cruelty to infants unborn. And thus the Convention has evidently fulfilled the prediction, by "causing as many as would not worship the image of the beast to be *killed*."

Ver. 16.—"And he causeth all, both  
"small and great, rich and poor, free and  
"bond, to receive a *mark* on their right  
"hand, or on their *forehead*."

To distinguish their partizans from others, the French demagogues, in an early stage of their revolutionary career, devised certain marks by which they might be known; and, among others, the "*bonnet rouge*," or "cap of liberty," and the "tri-coloured cockade." These, the members of the Convention themselves, the executive committees, municipalities, and all the officers of the republic, children, adults, and aged, the rich and poor, the master and servant, wore upon the "forehead," and had the cockade fixt on "the right hand" (or side) of the cap, to show their attachment to the constitution.

Ver. 17.—"And that no man might *buy*  
"or *sell*, save he that had the *mark* or *name*,  
"or *number* of his name."

We have seen the mark of the beast in the

cap of liberty, and the tri-coloured cockade ; and as the name of a thing is a more permanent designation of it than a mark, we must look for the " name, or the number of his name," in something more significative and important to a state, than a mere mark. I therefore apprehend, that the prophet here alludes to all those who bore any *civil* or *military office*, under the state of which the beast is the type : for these acted for and in the name of the state, and therefore they are properly described by persons having its " name, or the number of its name," which is the same thing. Now it is a well-known truth, that the people in France have been obliged to enter into some public office or employment, or to wear the cap of liberty and tri-coloured cockade, in order to enjoy the right of " buying and selling," and other common privileges of citizens ; and that all persons who have refused to serve the republic, or to wear the mark, have been immediately enrolled in the list of *fanatics* and *moderés* ; and suspected of treason against the state : and to be suspected was to be guilty. This, during *the reign of terror*, as the revolutionists themselves call it, was generally the fact throughout France. Many thousands, as I have before said, have been condemned and executed without evidence of guilt, or even the form of trial ; and therefore no democrat would, and no other person dared to, deal with one, who had neither the " mark nor name, nor number of the name" of the republic.

We have now seen that the policy and measures pursued by the republic, and the wonderful events produced by them, correspond with peculiar accuracy to all the preceding types of the beast, which the prophet saw "come up out of the earth." The great decisive type, seems yet to remain involved in prophetic mystery. Many great and pious men among the ancients, as well as moderns, have sought to find out its great prototype in vain. At this we shall not be surprised, when we consider, that they had searched for it among events which had *already come to pass*, when, in truth, it referred to a civil power which had *then never existed*; nor had any power bore a resemblance to it. It was a power only known to Infinite Wisdom, and intended, by him, so to remain, until, in his own time, he should suffer it to appear in the world. Even then, the text intimates, that this great *mark* of the beast shall be a mystery, which shall require great wisdom to unfold; at least much more than all his other marks: and yet the prophet invites us to search for the true explanation, and to find out his prototype. Whence we must conclude, that the task is not impossible to be performed. However, let us hear the prophet.

Ver. 18.—"Here is *wisdom*! let him  
"that hath understanding, count the *num-*  
"ber of the beast; for it is the number of

“ *a man ; and his number is six hundred  
“ three score and six.*”

The prophet, in the last verse, asserts that the beast should have not only a *mark* and a *name*, but that the name should contain a *number* by which he should be known ! and here he gives the exact and particular number, and expressly informs us that “ it is the number of *a man ;*” leaving us to find out by this hint a *proper man*, whose name contains the number 666. But at the same time he reminds us that the discovery will be difficult, and require much search and deep consideration : for, says he, “ *here is wisdom !* let him that hath understanding count the number of the beast.” Now wherein does the difficulty consist ? It is, as I humbly apprehend, in this ; that it is not the name of *every* man, that can possibly be a distinguishing mark of a beast or nation. There are so many men in the world, whose names contain the number, that the distinction would be lost in the multitude. Besides, the names of men in *private* life, however their names might contain the number, could not bear a similitude or proper reference to a nation, so as to make it a *symbol* of a *nation*. To remove these difficulties, we must not only find out a man, the numerical letters of whose name contain the exact number of the beast ; but he must be a man, who, in his *political character* and office, represents a nation, and by whose name a nation is known. It has therefore, for-



cibly been impressed on my mind, that we must search for the man whose name contains the number, among the *kings* and *princes* of the earth. In this opinion I am almost alone; for many learned and pious commentators, the Protestant more especially, unmindful of the hint given by the prophet, have believed that they saw all the marks of the beast verified in the *church of Rome*. Pursuing this error, and forgetting that the number must be the number or name of a *man*, they found two *Greek* and *Hebrew* words denoting the *Latin*, or *Roman* nation, the numerical letters of which amounted to 666, and thence conceived that the number must refer to the church of Rome. To this circumstance they have added, that the church has "latinized in every thing," in all her ecclesiastical forms and ceremonies; which they think conclusive.

To show that these arguments are by no means well founded, I might content myself with refuting them by the concession of the authors of them, and the express declaration of the prophet; for they themselves freely acknowledge, that the first beast which John "saw rise up out of the sea," is the real type of the church of Rome; and the prophet positively asserts, that the beast which he "saw come up out of the earth," was "another\*," and not the same which he saw rise up out of the sea; "that this other beast shall exercise

\* Chap. xiii. 2.

all the power of the first beast" (or the church of Rome), *before him*, and "do miracles in his sight;" and that the number of this other beast is 666. Now if the "beast of the sea" be the church of Rome, and the other, the "beast of the earth," be a different beast, whose name or number is 666, and who shall "do miracles in the sight of the other beast," it is impossible, in the nature of things, that the types of the "beast of the earth," and particularly his number, should be intended by the Spirit of truth as designations of the church of Rome.

But as this error has been continued down from Irenæus to the learned Bishop Newton, and led commentators into a variety of others, it cannot be improper to give the arguments, upon which it has been founded, particular consideration, the more especially as the refutation of error often leads to the discovery of truth.

1. The words which *Irenæus* and his followers have fixed on, the numerical letters of which amount to the number of the beast, are "*Lateinos* and *Romiith*;" the first Greek, and the other Hebrew. And they contend it must be some Greek or Hebrew word. I confess I see no reason whatever to support this conclusion, but many against it, and many which lead me to believe, that the number of the beast was to be fulfilled in a *Latin* word. These I shall submit to the candid consideration of the reader.

The Grecian empire, long before the prophet wrote, had, in the course of Divine Providence, been destroyed, and its language soon after became a dead language, and the Hebrews were no longer an independent people, but scattered over the earth ; and their dialect was soon to be changed from its former purity into a jargon of words professedly mystical, and only understood by themselves. These events, we must conclude, could not be unknown to the Spirit of truth, which unfolded the mystery to the prophet ; and that it would not direct him to refer to a word, by which the great and infallible mark of the beast was to be made known to mankind, in a language which should be *obsolete* ; or in a language, if not lost, so changed and corrupted, as scarcely to leave a trace of the original, and only understood by one people, and that too a people every where suppressed, despised, and of less influence in the world than any other distinct part of mankind ; because a *general manifestation* of the power “ typified by the word ” was one great purpose of the prophecy ; and that could not be well made by a word in a language either *obsolete*, or *little known*.

2. It is, besides, well known that ever since the building of the tower of Babel, and the consequent dispersion of mankind, the dialects of nations have been almost as numerous and various as the nations themselves, continually changing, and in time lost ; so that now scarcely any two understand the language of each

other. Had the number of the beast been referred to a word of any of the numerous *modern* languages, besides the difficulty of knowing in which to search for it, it would be impossible for it to become *generally known*, should it ever be found. On this account it was certainly necessary that the language, in which "the number or name" of the Power foretold was to be discovered, should be so preserved, as to be generally understood by the nations, who should in any respect be affected or injured by it; and particularly by the Pope and his people, "*before whom and in whose sight*," it was to "work miracles." For these reasons, it seems to have been the will of ALMIGHTY GOD, that, in the course of his providence, the *Latin* language, after having been, in a manner, lost even in Italy, its parent country, upwards of a *thousand* years, should again be revived by the council of Trent, in the sixteenth century; that this Papal council should pass a decree, that the *Latin* translation of the Bible, a book intended to be read by all nations, should be the *only authentic version*: that the church of Rome should afterwards "*latinize in every thing*," as our commentators phrase it; in all her canons, decretals, bulls, prayers, hymns, and the entire service of the church throughout the amazing extent of her influence; that her jesuits, monks, priests, and friars, should be sent, as they have been, among the nations of the four quarters of the globe; that, while propagating her idolatrous doctrines in *Latin*

they should be the instruments of the divine will, of *preserving* an ancient language, in which God had appointed that her own disgrace and punishment should be made manifest, not only in her own "sight," or to herself, but to the clear comprehension of the true church of Christ, wherever existing: a church which she has oppressed, and "trodden under foot," during the long period of twelve centuries.

Indeed it is a singular circumstance, clearly demonstrating the power and providence of God, that among all the ancient languages, such as the Egyptian, Chaldean, Hebrew, Grecian, Latin, &c. the *Latin* alone, contrary to the uniform course of human events, should, after having been so long obsolete and lost, be thus *revived*, so as to be used and understood by the learned of almost all civilized nations, and in a particular manner by the members of the church of Rome. Nor is it to be accounted for, upon any other principle, save that of making the truth of this prophecy fully known; at least to all those whom it should concern, *when it should be fulfilled.*

3. It was the custom of the ancients to denote the names of things relative to their mysteries, by the numerical letters in the *name*. Having assigned the name to the thing, in order to conceal its meaning from the vulgar and uninitiated, they took the numerical letters it contained, and adding them together, they called the thing intended to remain mystical

by the sum total; and thus the number became the *mystical name*. *Thouth*, or *Mercury*, they called 1218, because the numerical letters in that word amounted to that number; *Jupiter*, 737; *Sol*, 608, &c. The nature of the Power, as well as the time of its appearing in the world, designated by the beast, being intended by divine wisdom to remain uncertain and mysterious, until it should come, the prophet here evidently makes use of the same mystical language, and describes it by the numerical letters in a certain word. But aware of the difficulty, if not impossibility of finding out the true word among the great variety in different languages, which might be in use at the time of the completion of the prophecy, the numerical letters of which might amount to the number of the Power, he gives us a clue to the discovery: for he tells us, in direct terms, that "the number (or name) of the beast is the number (or name) of a *man*." If we then faithfully pursue this clue, this polestar, leading directly to the truth, we must search for the number of the power predicted in "the name of a man." This position is so evident, that it is strange it should escape the attention of the great and learned commentators, whose opinion I am opposing. And yet they have departed from it as far as the north is from the south. Instead of searching for the number or name of the power in "the name of a *man*," they have looked for it in the name of a *nation*, or of a multitude of men

composing a civil society ; and finding that the Greek and Hebrew words, *Lateinos* and *Romiith*, the names of the *Latin* and *Roman* empire, contained the number of the beast, they have erroneously conceived, that the church of Rome must be its real prototype. Thus they have not only departed from the direction of the prophet, but also not considered that the Latin Roman empire could not be made, by any rule of the hieroglyphic or symbolic dialect, a symbol of *the church of Rome* : for that language is founded in analogy ; and the thing symbolized, must, in its principal features, at least, bear an accurate resemblance to the type or symbol. Now there is no such resemblance between the policy and conduct of the church of Rome, and the Latin Roman empire, by which the latter might be made a perfect figure to represent the former. The latter was *pagan*, the former is *christian* ; the latter acquired its power and grandeur by *open force and conquest* ; the other by secret *cunning, craft, and fraud*.

We must not then look for the number of this formidable and wicked power, either in a *Greek* or *Hebrew*, but in a *Latin* word ; nor in the name of a nation, nor in any other name, except the name of a *man* ; and of such a man as will properly answer to the symbol of the Beast or Nation ; and pursuing the express direction of the prophet, find out such a name. It must not be the name of a *common* individual, or of a man of subordinate rank, because his name could not

bear a proper relation and resemblance to a nation or *political body* ; but there cannot be a more apt or a more significant figure for a nation than the name of a *supreme magistrate*, who, in his political capacity, represents the whole civil society. In *him* the wisdom, power, will and consent of every individual, is politically supposed to exist. He acts in all things as, and for, the commonweal ; *his* acts are as completely the acts of the nation, and as obligatory upon it, as if every individual had personally assented to, and signed them ; and *the civil society*, in all its public acts, laws, and treaties, bears and is known by, *his name*. For these reasons, I humbly apprehend that the prophet has veiled the name of the civil society, under that of some man who is the *king, prince, or supreme representative* of it. If, therefore, we can find a king or supreme magistrate, whose *name* contains the exact number 666, in numerical *Latin* letters, it will of itself, amount to very probable evidence, at least, that the civil society over which he presides, is the prototype of the beast. And if we should farther find, that a name of a king, or supreme magistrate of the FRENCH NATION, contains that exact number, exclusively of all other supreme magistrates upon earth, and at the same time add to these considerations the strong and particular verifications of all the other marks of the beast herein before illustrated, it will amount to evidence irresistible; that the Beast which the prophet saw “ come up out of the earth ” is the prototype of the *French nation*.



Now it is a fact, that there have been, not one only, but *sixteen* monarchs, who have presided over the French nation by the name of LOUIS; that the name of the monarch upon the throne, before, at, and even for some time after the epoch of the revolution, or the "coming of the beast," was LOUIS, and consequently the nation was then known by that name. Translate the name *Louis* into *Latin*, and it gives us *Ludovicus*; a name which contains neither more nor less numerical letters than the number 666, the prophetic number of the beast.

Thus, by following the plain direction of the text, we have found the name not only of one man, but of a number of men, by which the French nation has been known during several centuries. In this name we count the number of the beast. The number of the name of the man, and the number of the beast, *are* exactly the same; and the number of both expressly and wonderfully foretold seventeen hundred years since, is SIX HUNDRED, THREESCORE, and SIX\*.

\* The part of this chapter, relating to the number and name of the beast, was written and shown to a friend more than seven years since, and repeatedly mentioned to *another*. In a publication, which has appeared within the last three years, I find it merely asserted, that *Ludovicus*, or *Lewis XVI. King of France*, is the prototype of the beast. But the author assigns no reason for his opinion. If he has unfairly ploughed with either of my heifers, all that I have to say to him is, what Virgil said on a similar occasion, *Hos ego versiculos feci, tulit alter honorem, &c.* If he has not, it will be a corroboration of the truth I have endeavoured to establish.

L . . . . .	50
U . . . . .	5
D . . . . .	500
O . . . . .	0
V . . . . .	5
I . . . . .	1
C . . . . .	100
U . . . . .	5
S . . . . .	0
	<hr/>
	666
	<hr/>



THE THIRTEENTH AND FOURTEENTH CHAPTERS  
OF THE REVELATION.

*Introduction to the Seven Vials of the wrath  
of God:*

THE prophet, in his digression of "the little book\*," having written the history of the *Western Church*, and of the rise and persecutions of Papal apostacy†, and French atheism‡, her two formidable enemies; or, in other words, having related the events of the second woe, and told us that the third woe cometh quickly§, returns to "the great book sealed with seven seals," containing the general history of the

\* Rev. x. 2. 8, 9, 10.

‡ The last eight verses.

† Ibid. xiii. first ten verses.

§ Ibid. v. i.

church, and proceeds to narrate the events of the *seven vials*, of which the third and last *woe* were to consist. This was a woe, in which the interest and welfare of the whole church were to be deeply concerned, because it was to fall principally upon the impious persecutors of the word of God, and at the same time lead to her perfect reformation, and final redemption. But as it has been the unvaried method of the prophet, before he enters upon the detail of the events of a new period or subject, to take a summary view of its prominent features in his proem; so here he briefly recites, or rather alludes to, the great events of the third woe, or of the "seven vials of the wrath of God;" and then gives a more minute description of them in the next six chapters.

This summary of the most awful part of the whole of his prophetic history, he begins with a description, inimitably sublime, of Christ the "Lamb of God, standing upon Mount Sion with a *host of saints*," the "first-fruits unto God and to the Lamb," rejoicing at the blessed prospect before them, and ready to attend him in the execution of his Father's will\*. He farther represents the righteous Judge of the whole world as mercifully forewarning, by an angel, "all them that dwell on the earth," that is, all them that live in disobedience and sin, to fear "God and give him *the* glory," and commanding them at their peril, to "worship Him that made hea-

\* Ver. 1, 2, 3, 4, 5.

“ven, and earth, and the sea, and fountains of “waters,” and at the same time apprising them, that “the hour of his judgment is come\*.” By another angel, in order to prevail on them, if possible, to return to their God, against whom they had wontonly rebelled, and to avoid the impending perdition, they are assured, that the awful and irrecoverable decree, consigning BABYLON THE GREAT†, that most powerful and formidable confederacy against God and his Christ to everlasting destruction, is already past: “for,” says the angel, “Babylon is fallen! is fallen! “that *great city*! because she made all nations‡ “drink of the wine of the wrath of her fornication§.” A third angel, in a more especial manner, denounces the dreadful and never-ending torment of all those who shall embrace the *doctrine of atheism*; a doctrine which “denies both the Father and the Son||,” and which amounts to nothing less than “the sin against the Holy Ghost, “which shall never be forgiven¶.” this angel declares, with a loud voice, that “if “For any man shall worship the *beast* and his *image*, and receive his *mark* in his *forehead*, or “in his hand, the same shall drink of the “wine (the essence or spirit) of the wrath of “God, which is poured out without mixture into “the cup of his indignation; and he shall be tor-

\* Ver. 6, 7.

† See chap. xvii. 5, *et per totum*, where it is described at large: xviii. 2. and xix. 16, 17, 18, 19, 20, 21, where its destruction is foretold

‡ Chap. xvii. 2. xviii. 3  
|| 1 John, ii. 22.

§ Ver. 8.  
¶ Luke, xxi. 10.

“mented with *fire and brimstone* in the presence  
 “of the holy angels and in the presence of the  
 “Lamb : and the smoke of their torment ascen-  
 “deth up for ever and ever. And they have no  
 “rest day nor night, who worship the *beast* and  
 “his *image*, and whosoever receiveth the *mark*  
 “of his name\*.” This beast is before des-  
 cribed by the very characteristic marks here men-  
 tioned†, as a power that shall make an image,  
 and compel the people to worship it, and as hav-  
 ing adopted national marks, and obliged the  
 people to wear them ; and therefore it is evident  
 he refers to it in the text. This power I have  
 proved, beyond a doubt, is atheistical France‡.

Christ with his saints, thus prepared, is repre-  
 sented, as receiving, by several angels, the in-  
 structions and orders of his Almighty Father, to  
 superintend the pouring out the “third woe, or  
 the seven vials containing the seven last plagues  
 of the wrath of God,” upon the impious and un-  
 godly opposers of his holy word. He is called  
 “one *like* unto the Son of man,” not the *real* Son  
 of man : to denote that although he is the Son  
 of the ever living God, yet he shall come either  
 in or in the *appearance* and *similitude* of the same  
 body in which he was crucified. In the same  
 words he is before described by the prophet,§  
 and also by Daniel, where he predicts the very  
 event here in part alluded to, namely, his appear-

\* Ver. 9, 10, 11.

† See antea, ch. iii.

‡ Chap. xiii. 14, 15, 16, 17.

§ Rev. i. 13.

ing before his Father, and receiving "his dominion and glory," and a kingdom which shall not be destroyed, an everlasting kingdom, "in which all dominions shall serve and obey him\*." And he has "upon his head a golden crown," to imply, that as gold is the most pure and precious of all metals, so the light and truth of his Gospel, the revealed word of God, are the most perfect and excellent of all things; and therefore that he wears it as a crown upon his head, the most exalted part of his body, as an emblem of his righteous power and glorious triumph† over the wicked who have opposed his Gospel, and rejected it with contempt. He has also "in his hand a sharp sickle;" an instrument of destruction, a symbol of the commission he was about to receive. This commission delivered to him by "an angel," who came out of the temple," that is, from God himself, is "thrust in thy sickle and *reap*," cut down, and destroy; and the reason assigned is, "for *the* time is come for thee to reap:" meaning, as I humbly apprehend, that it is "time for thee to stop the progress of "the wicked, lest they should prevent my holy "purpose in sending thee to suffer an ignominious death; and the blessed effects of all thy "labours; for they have reached such a daring "height of sin, as not only to reduce thy power,

\* Dan. vii. 13, 14. 27.

† So the church is represented, by the allegory of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; to denote her triumph over the heathen world in the fourth century, through the labours of the twelve apostles. Rev. xii. 1.

“ but even to defy my omnipotence, and deny  
“ my existence ; and therefore begin to *reap*, to  
“ cut them off and destroy them.” And we are  
told, by the prophet, that Christ did thrust in his  
sickle on the earth, and the earth (the ungodly)  
was reaped, “ was cut off and destroyed\*.” Here  
the prophet, by the word *earth*, alludes to those  
dreadful judgments which we have lately seen  
poured down upon France, Germany, and Italy,  
and that which is to fall on the Othman empire ;  
judgments upon the particulars of which the  
prophet enlarges in the sixteenth chapter, under  
the symbols of the first “ six vials ;” as I shall  
have occasion to prove in a future comment upon  
them.

Having thus briefly alluded to the destruction  
of the wicked, in the course of the events of the  
first six vials, the prophet gives us the great out-  
lines of the seventh and last : for he says, “ Ano-  
“ ther Angel came out of the temple, which is in  
“ heaven, he *also* having a *sharp sickle*. And  
“ another angel came out from the *altar*, which  
“ had power over *fire*.” Upon considering  
these verses, several observations naturally occur.  
The three first angels mentioned in this chapter,  
were to be the messengers of Christ, sent in the  
course of his office to admonish and reform man-  
kind, and to announce the judgments of his Fa-  
ther upon the refractory and obstinate sinner, as  
we have already seen ; but the three following  
angels mentioned in it, are said to come out of

\* Ver. 14, 15, 16.

the *temple*, and one of them from the *altar*, to inform us they were vested with authority from God himself: for it is in his temple which is in heaven, that the spirit, the presence, the power and glory of God are supposed to reside. One of the angels had also a *sharp sickle* (the emblem of a fierce and dreadful destruction), to show that he was sent from God prepared to cut off the ungodly, as soon as he should receive the awful command; a business not within the original commission of Christ, which was the *salvation*, and not the *perdition*, of man. The second angel comes from the altar, the place whence the justice and mercy of God are administered in the course of his all-righteous providence; and he had "power over fire;" over the most destructive of all the elements, over that very element by which the world itself shall be burnt up "and destroyed at the last trump\*." Clothed with this power, he is sent to the first angel, and commands him, with a loud voice, to "thrust in his sharp sickle, "and gather the clusters of the vine of the earth†, "for her grapes (her wild, or sour grapes, or "wickedness) are fully ripe." And it is said, that the angel did "thrust in his sickle into the earth, and gathered," not the clusters only, but

\* 2 Pet. iii. 10. Isaiah, li 6. Matt. xxiv. 3. 36. Rev. xx. 11. Ibid. xxi. 1.

† The reader is requested to turn to the beautiful parable of the vineyard which brought forth wild grapes, to be found in Isaiah, v. 1, 2, 3, 4; to the vine of Sodom, and the bitter clusters and grapes of Gomorrah, Deut. xxxii. 32, 33; and to the sour grapes mentioned by Ezekiel, xyiii. 2: and he will find that these passages clearly support my construction.



"the vine" itself, "of the earth, with the clusters upon it;" evidently alluding by the vine to the kingdom of Satan. For, as the vine is the parent and the nourisher of the grapes, so Satan is the author, propagator, and power that brings all manner of sin to its utmost maturity. Into this kingdom then, or as St. Paul describes it, into the kingdom of "the prince of the power of the air, the spirit that worketh in the children of disobedience,"\* the sickle is to be thrust; and Satan, the vine of it, with its clusters of his wicked instruments, are to be gathered, cut down, and destroyed. But this is not all: thus gathered, they are to be "cast into the winepress of the wrath of God;" there, as a vitner treads out his grapes and mashes them to pieces, *never again to be united*, Satan and his power are to be trod, and so divided and destroyed, as not to be able to impede the coming, or interrupt the peaceful reign of the LAMB OF GOD†.

I have been led to this interpretation of the seemingly mysterious, and yet beautiful group of figures, expressing the meaning of the prophet, by finding that the word *earth*‡, in many parts of the Scripture, is used as a metaphor for a wicked power or nation, for wickedness and sin in general, and the source of sin; that the word *vine* is used for a power either good or evil: when represented as bearing its natural fruit, it is used for the Jewish church§, the church of Christ||:

\* Eph. ii. 2. † Ver 17. 18, 18. Rev. xxx. 19, 20, 21.

‡ See note on the word *Earth*, chap. iii.

§ Psalm lxxx. 8. Jerem. ii. 21. Isaiah, v. 1.

|| Matt. xxvi. 29. Luke, xxii. 18.

and Christ himself ; and when bearing wild, sour, or bitter grapes, for a sinful power or people ; that a vine growing out of the earth, the source of all evil, represents Satan, the evil spirit ; and that a, or one, vine of the earth in the singular number, having clusters of grapes raised and nourished by, and united to it, is a beautiful figure for a number of wicked and ungodly powers, with their several hosts, collected and united together in one grand confederacy\* : that a sharp sickle, is a proper trope for a rapid and great destruction ; and the gathering the “ vine of the earth, and casting it into the wine-press of the “ wrath of God,” denote the utter destruction of such confederacy, and the parties concerned in it. But that which chiefly seems to countenance this construction, however novel it may appear, is, that the prophet, having given this brief account of a great confederacy which is to come, enters into a particular description of the parties† and of their design, and denounces their utter‡ destruction among the events of the “ seventh vial.”

\* Deut. xxxii. 32. Isaiah, v. 4. Ezek. xviii. 23

† Rev. xvi. 13, 14, 15, 16. xix. per totum.

‡ Rev. xix. per totum.



## THE FIFTEENTH CHAPTER OF THE REVELATION.

IN this short chapter, yet continuing his summary of the third and last woe, the prophet draws nearer to the particular history of the contents of the "seven vials," and tells us, there were presented to his view "seven angels, having the seven last plagues;" and that "in them is filled up the wrath of God\*." But it being the *uniform* practice of the divine Spirit of prophecy to give to the church assurance of his merciful protection, amidst the awful dispensations of his wrath upon the wicked, so it is not omitted upon this last dreadful occasion : and therefore he adds, what ought to be the most powerful of all motives with the believers in Christ, to double their diligence, "And I saw as it were, a sea of glass† "mingled with fire, and them that had gotten "the victory over the beast, and over his image, "and over his mark, and over the number of "his name, stand upon the sea of glass, having "the harps of God‡." This place of holy protection, prepared of God for the righteous, is not to be the sea itself, but, as it *were*, or *like* unto, the sea. It was like unto the sea in its great *extent* and *compass*; because it was to contain *all* "who had feared God, and given him the glory§." It was like unto the sea in its *natural* state, calm, unruffled, and at perfect rest, amidst surrounding

\* Ver. 1.

† Ver 2.

† See chap. iv.

§ Rev. xix. 6, 7.

havoc and destruction. It was like unto "a sea of glass," because as glass is a substance which *receives* and *reflects*, with accurate truth, the light of the sun, the great luminary of the terrestrial world, so this place shall receive and reflect, with unvaried purity, the light and truth of the ever living God revealed through Jesus Christ, the "Sun of righteousness," and of the spiritual world. This place is moreover said to be "mingled with fire;" that is, mingled with the *wrath of God*, which shall be there, ready to destroy the wicked who dared to approach near it, and to save from all harm "them that have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name\*." And upon this sea of glass, that nation and the individual of every nation wherever to be found, thus described; or to speak the literal sense of the text, all those who shall have resisted *to the end*, the blasphemous and atheistical principles of French philosophy, shall stand in perfect safety, prepared to receive their blessed Redeemer, now ready to come to the marriage supper. Yet more; they shall be so perfectly convinced of the divine goodness and mercy in their miraculous preservation, that "having the harps of God," they shall sing "the song of Moses, the servant of God, and of the Lamb†, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not

\* Ver. 2.

† Alluding to the song.

“fear thee, O Lord, and glorify thy name? For  
“thou *only* art holy; for all nations shall come  
“and worship before thee; for thy judgments  
“are made manifest\*.”

The righteous, and particularly those whose love and fear of God have enabled them to triumph over *the blasphemy of atheism*, thus assured of the protection of God during the fierceness of his wrath, the seven angels are made ready to pour it out. “The *temple* of the tabernacle of  
“the testimony in heaven is opened.” The angels “come out of it,” clothed in pure and white linen,” and having their breasts girdled with golden girdles” (to intimate the justice and righteousness of their awful commission;) and seven golden vials, full of the wrath of God, are given to them†.

The prophet next informs us, that this “temple was filled with smoke from the glory of  
“God, and from his power; and no man was  
“able to enter the temple, till the seven plagues  
“of the seven angels were fulfilled‡.” To understand the meaning of this comprehensive verse, it seems necessary to inquire, in the first place, to what temple does the prophet here allude, for there are several mentioned in holy writ. He could not mean the tabernacle built by Moses, nor the temple by Solomon, in which God condescended to manifest his will to his chosen people the Jews. He is here speaking of a fu-

\* Ver 2, 3, 4.

† Ver. 5, 6, 7.

‡ Ver. 8.

ture temple, and the former ones have long since been destroyed. Besides, they were made with hands, and locally situated upon the earth ; but this temple is now *in heaven* ; that is, in the true church\* of Christ, now with God, consisting of the saints and martyrs. They were indeed types of this temple, a more glorious temple ; even the same which Christ said he would “ build in three days†,” meaning in the *hearts of men*. The same “ temple of the living God,” which Christ, “ he in whom dwelleth all the fulness of “ the godhead bodily,” did build up‡, by the divinity of the truths of the holy word of God, operating effectually on the souls of the members of his church. Of this temple St. Paul speaks on several occasions. When writing to the Corinthian church, he says, “ Know ye not, that ye “ are the temple of God, and that the spirit of “ God dwelleth in you§?” If any man defileth “ the temple of God, him shall God destroy ; “ for the temple of God is holy, which temple “ ye are.” Again, in another place he tells them, “ for ye are the temple of the living God ; as “ God has said, I will dwell in them, and walk “ in them, and I will be their God, and they shall “ be my people.||” The same temple the prophet also mentions as possessed by the saints and martyrs, the first fruits unto God and his Christ, already with God. “ They are before the throne

\* The word *heaven* is a common figure for the Church of Christ.

† John, ii. 19.

‡ Col. ii. 9.

§ 1 Cor. iii. 16, 17.

|| 2 Cor. vi. 16, 17, 18.

“of God, and serve him day and night; and “he that sitteth upon the throne shall dwell “with them\*.” And again, he more particularly describes it as “coming down from God out of heaven with the new Jerusalem†.”

Taking this to be the blessed temple, which is to be opened to let out the seven angels of the wrath of God, let us next inquire when it was built, how it came to be shut up on earth, and when it is to be finally opened for the reception of all the children of God, never more to be shut? It was *built* by Christ himself, in the first century, when, at that time, he established the word of God in his church. It remained *open*, and continually received, all who, by a holy life and conversation, became worthy to enter into it, until it was spread in a manner, over the whole earth. And it was *shut* upon earth, or “caught up unto God and to his throne‡,” as the prophet elsewhere expresses it, in the seventh century, when the church, ungratefully and foolishly, deserting the word of the true God, fell into Mohamedan fatalism, filth, and sensuality, and Papal corruption and idolatry; and thereby discarded its holy High Priest. And it will continue thus shut up, until the seven angels shall be ready to come out of it, when it shall be opened.

But although opened, it is to be so “filled

\* Rev. vii. from ver. 9 to the end; but particularly for the words cited, see ver. 15.

† Rev. xxi. xxii.

‡ Rev. xii.

“ with smoke, from the glory and from the  
 “ power of God, that no man shall be able to  
 “ enter into it, till the seven plagues of the se-  
 “ ven angels shall be fulfilled :” meaning, as I  
 humbly apprehend, from considering the dif-  
 ferent texts upon the subject, that as neither  
 the reformation of the church, nor the atone-  
 ment of Christ, to divine justice, will fully be  
 completed, nor the wrath of God upon the un-  
 godly, fully appeased ; so no man\*, the saints  
 and martyrs excepted, shall be able to enter in-  
 to it, until those purposes shall be entirely ac-  
 complished, “ or the seven plagues of the  
 seven angels” be fulfilled. These purposes will  
 not be accomplished, according to St. Paul,  
 until Christ “ shall put down all rule, and all  
 “ authority, and power. For he must reign  
 “ until he hath put all his enemies under his  
 “ feet. The last enemy that shall be destroyed  
 “ is death. And when all things shall be sub-  
 “ dued unto him, then shall the Son also him-  
 “ self be subject unto Him that put all things  
 “ under him, that God may be all in all†.” In  
 the same path with this great apostle, the pro-  
 phet travels without the least deviation, and  
 places the final opening of this temple, that the  
 redeemed, through Christ, may enter, after the  
 seven vials and the utter destruction of all his  
 enemies, even of Satan and death itself ; even  
 after the destruction of the world ; the last re-  
 surrection and judgment, and the creation of

\* Rev. vii. 15.

† 1 Cor. xv. 24, 25, 26, 28.



the new heavens and the new earth ; and then represents its\* “ coming down from God with “ the new Jerusalem, and the blessed reign “ of God, and the Lamb in it, for ever and “ ever.”



## SIXTEENTH CHAPTER OF THE REVELATION.

*On the seven Vials of the Wrath of God.*

AND I heard a great voice out of the temple, saying unto the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the *mark* of the beast, and upon them which worshipped his *image*.

3 And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea.

4 And the third angel poured out his vial upon the *rivers and fountains of waters*, and they became blood.

5 And I heard the angel

of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints, and prophets, and thou hast given them blood to drink : for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty ; true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the *sun* ; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which had power over these

\* Rev. xix. 3.

plagues : and they repented not to give him glory.

10 And the fifth angel poured out his vial upon *the seat of the beast* ; and his kingdom was full of darkness ; and they gnawed their tongues for pain.

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon *the great river Euphrates* ; and the water thereof was dried up, that the way of the kings of the East might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his

garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.

Ver. 1.—“ And I heard a great voice out of the temple of heaven, saying to the seven angels, Go your way, and pour out the vials of the wrath of God upon the earth.”

Ver. 2.—“ And the first angel went and poured out his vial on the *earth*; and there fell a *noisome* and *grievous* sore on the men which had the *mark* of the beast, and upon them which worshipped his image.”

We have seen that the prophetic contents of the seven seals, relating to the rise and exaltation of the church over the heathen world, were revealed by *Christ* himself; and the visitations of God upon the church, by *angels*; but here we find that the last plagues, or the last tremendous judgments of an offended God, represented under the figures of “ the seven vials of his wrath,” are revealed to the prophet, by a great voice out of the temple “ of heaven,” or immediately from GOD HIMSELF. Hence, alone, there is reason to expect, that they are to be more exemplary and more decisive, than any of his former judgments upon the children of men, since the flood. But to remove all doubt upon this point, the vials are expressly called\* “ *the last plagues.*” They are to be “ full of the wrath of God, who liveth for ever and ever†.” And we are

\* Rev. xv. 1.

† Ibid. 7.

told\*, that "when the seventh angel (having "the third and last woe-trumpet) shall begin "to sound, the mystery of God shall be finished, as he has declared to his servants the "prophets." And, moreover, that when the seventh angel shall have "poured out his vial into the air,†" there shall come "a great "voice out of the temple of heaven, from the "throne, saying, IT IS DONE."

Such being the decisive and tremendous nature of these vials, it is a question worthy of consideration, upon whom they are to be poured out? There is no reason to believe, from any part of holy writ, that they are to be emptied upon that remnant of mankind, who shall "fear God, and give him glory." Indeed this is the very condition offered by Christ himself, upon the performance of which they should *avoid* the threatening judgments‡. Besides, these are "the children of promise,§" "the children of God.¶" "And God will not "break his promise, nor destroy his children:" "for God will dwell with them, and they shall "be his people¶." These vials, then, are destined to be poured out upon the hardened and incorrigible "children of disobedience\*\*," in whom Satan "worketh," and has persuaded them to believe they can live "without God in the world."

\* Rev. x. 7.

† Rev. xiv. 7. xi. 18. xix. 5.

‡ Gal. iii. 26.

\*\* Eph. ii. 2:

† Rev. xvi. 17.

§ Gal. iv. 28.

¶ Rev. xxi. 3.

Another question, which is of great importance, is, when is it, that the prophet give us reason to look for their effects? We have seen that he has divided his subject into three periods of events, under the allegories of *seals*, *trumpets*, and *vials*. The events of the two first, we have also seen, have come to pass, and the prophecies respecting them been fulfilled in the order foretold. Nothing then remains but the events of the third period, or of the seven vials. And as we know, from the annals of the world, that God has ever punished the wicked in all ages, pulling down kingdoms and states whenever the measure of their iniquities\* has been full, and setting up others in their stead, according to his righteous purposes, can it be supposed, with any degree of reason, that his *justice and his power* are now *asleep*, when his all-penetrating eye sees men surpassing all former times in *sinful and ungodly lusts*? when he sees whole nations, “mockers†” of his *holy word*, and, with the most daring impiety, and outrageous blasphemy, proclaiming to the world, that HE DOES NOT EXIST; and when he sees these sons of *Belial*‡, with unceasing exertions, disseminating, throughout the world, the poison of atheism, with design to frustrate the purposes of his holy will? I say, can we suppose that a God, whose “eyes are too pure to behold evil, or to look upon iniquity §, has suffered them to

\* Dan. ii. 44.

† 1 Sam. ii. 12.

‡ Jude, 18.

§ Hab. i. 13.

proceed in their nefarious design, without pouring out *the just wrath* of his indignation, to abate, if not to stop, its progress ?

But, for farther satisfaction on this point, let us take a view of the state of Europe, during the course of the last thirteen years. Has she been at peace with God, and enjoyed his merciful and all-powerful protection ? On the contrary, we have seen her afflicted with wars, in which all her princes and states have been parties, and in which all their suffering people have, more or less, been involved. We have seen unheard-of scenes of public rapine and devastation ; of insurrections, rebellions, and civil wars ; of poisonings, assassinations, and massacres ; of revolution upon revolution ; of the wrecks of kingdoms and the fall of states ; and of the destruction of incalculable millions of the human race. Surely these are the wrathful judgments of indignant and offended OMNIPOTENCE !

These judgments, no serious mind can doubt, but that the French nation, in its revolutionary career, has alone called down ; and, therefore, the prophet in foretelling the events of the seven vials, in the order of time in which they were to come to pass, represents the first vial, as poured out upon that ungodly and atheistical nation. “ And,” says he, “ the first (angel) went and poured out his vial “ upon the *earth* ;” meaning the same nation, which he had before described, in the thirteenth chapter and eleventh verse, as “ coming up out of the *earth* ;”

and which, in the comment upon that chapter, I have shown is a prophetic figure of France, in her atheistical state. But, as the word *earth* is often used, in prophetic language, as a figure for divers nations, he adds a more particular mark, to show that he here alludes to the same nation he had before described. And there “fell a noisome and grievous sore upon the men which had the *mark* of the *beast*, and upon them which worshipped his *image* :” evidently referring to the people of France, who wore the national marks of the *red bonnet* and *tri-coloured cockade* ; and who worshipped the *image* of their god, *Liberty*, as the objects who were to be afflicted by the “noisome and grievous sore.”

But what does the prophet mean by a “noisome and grievous sore ?” He could not mean that a great nation should be afflicted with a “sore,” in the manner of a man, or other animal. This seems highly improbable ; and yet this is the literal sense of the word. We must then look for his meaning in allegory, of which the Apocalypse for the most part consists. And here we shall find, that, in a beautiful figure, he compares the government, or *body politic* of the French nation in its atheistical state, to the *body of a man* when afflicted with “a noisome and grievous sore.” To do justice to the allegory, we must consider the disease of a man in a leprous state, from its commencement to its termination in *death*, and then compare it with the late wretched state of the French

nation. The human body is sick, when the *fluids* become vicious and corrupt, and no longer perform the offices assigned them by nature. When the vicious and corrupted parts of the *fluids* break out into ulcers through the *skin*, that *covering* which protects the whole body from harm, it is said to be *sore*; and when the ulcers become offensive and putrid, and spread over the whole body, it is then afflicted with a "noisome and grievous sore," which must end in its dissolution. So it is, in every respect, with the political body of a civil society; for this, like the natural body, is subject to disease and death. If the political fluids, or *the people*, who, while they perform the duties of citizens, assigned them by the nature of their government, nourish and support it in health and vigour, become discontented, licentious, and tumultuous, it is feeble and *sick*. When this licentiousness breaks through the *laws*, the political *skin*, which covers and secures the society from injustice and wrong, into insurrections and civil wars, it is distressed and sore. And if these insurrections and civil wars become general, and break out into open rebellion and treason against the state or body politic, attended by all the horrors of impiety and licentiousness of atheism, it may be said, with the strictest propriety, to be afflicted with "a noisome and grievous sore," or a political leprosy which must also terminate in its destruction. Such is the picture of a sinking state, at the crisis of its dissolution, drawn by



the allegorical pencil of the prophet in five words. Is it not beautiful throughout? How brief the figurative expression, and yet how comprehensive in description! Can we find, in Homer, Virgil, or Milton, a figure equal to it in *elegance and sublimity*? It is, however, the real portrait of the French monarchy from the year 1788, to the year 1792, when it was destroyed, and a republic established in its stead.

During this period (the period which embraces the events of the first vial) the political body of the French nation was covered over with political boils and ulcers, from the crown of the head to the soles of her feet. The monarch, the head of the state, was weak and ever undecided, resolving and receding, rejecting and then embracing the very measures he had before rejected, however corrupt and ruinous; in short, so enfeebled by the ulcerated condition of the whole politic body, that he was incapable of executing *any*, when nothing but the *strongest* measures could heal the distempered state. The members of his cabinet were corrupt, perfidious, and ambitious; adding to the public confusion, in hopes to ride prosperously even in the whirlwind of anarchy, and to direct the storm. The national councils, which, for the most part, consisted of the illiterate dregs of the people, were often changing from bad to worse. The most solemn and important of their debates were attended by anarchy and uproar, ever silencing the voice of reason

and justice. Their decrees were formed by factions without, and passed by the intimidating clamours and vociferations of the lowest dregs of the people in the galleries, hired for the purpose, within; all tending to increase the public disorder, and, in short, to destroy the constitution. The magistracy, to whom the execution of the laws, and the preservation of the public peace, were committed, not only entirely neglected the duties of their offices, and thus let the people loose from all the restraints of law; but joined with others to break through the laws, and to aggravate the public distemper. Thus the *fluids* of the head, and that part of the civil society called the State, no longer able nor fit to perform the offices assigned them by the constitution, became vitiated and corrupted, as it were, like the *blood of a man* when tending to a deadly and incurable leprosy.

But this is, by no means, all that is implied in this prophetic figure. The powers of the State, or body politic, foretold, must not only be corrupted, but the corruption must break through the *laws* and *political skin*, so as not only to be grievous to the patient, but to be so fraught with injustice, villainy, and wickedness, as to be disgusting and offensive to all upright and good men: for nothing short of this can answer to the figure of "a noisome and grievous" political "sore." Now, to show the similitude between such a sore, and the late political state of France, I shall only have

occasion to take a summary view of the prominent facts, which produced the revolution. It is well known, that before the year 1788, and when the monarchy was in the soundest health and vigour, the great mass of the people of France, of all ranks and degrees (a small remnant excepted), had drunk large draughts of that most destructive of all poisons, *atheism*. They had been taught to believe, that there was "no God! no future state of rewards and punishments;" and that "death was only the eternal sleep of the soul." Having thus lost all sense of their duty and obedience to the GOD OF HEAVEN, it was not to be expected that they would long retain a sense of their subordination to a man, to their king. Hence it became the fashionable topic, to speak of their *sovereign*, of the SON OF GOD, and even of GOD HIMSELF, with ridicule and contempt, yea, with *defiance*. All laws, both human and divine, were considered, by them, as non-entities. In this state of more than Egyptian darkness, nothing was criminal, and every thing lawful, which an unlimited gratification of their ambition, and their lusts, could suggest. With minds thus loosened from all restraints of religion and morality, the most resolute, wicked, and ambitious split into different factions, each having their plan of arbitrary rule. These struggled for mastery in the great national council, which they divided and distracted, by opposing one another in every measure, except such as happened to be proposed, and tended

to restore the state to its former health and vigour : in rejecting these they always united. At length, finding that their dissensions obstructed their measures, and that the monarchy must first fall before they could hope for success, they united in the Jacobin club, for the purpose of removing that bar to their ambition.

All historians of the French revolution speak with horror of the injustice and sanguinary measures of this monstrous conspiracy. A brief description of it by one of them is so apposite, to my purpose, that I cannot forbear repeating it in his own words\*. "This monster," says he, "took upon itself alone, to carry on "our revolution ; it directed, it executed all "the operations of it, all the *explosions* and "outrages. It every where appointed the "most active leaders, and, as instruments, employed the profligates of every country. Its "power far surpassed that which has been attributed to the *Inquisition*, and other fiery "tribunals, by those who have spoken of them "with the greatest exaggeration. *Its centre was at Paris, whilst clubs in every town, in every little borough, overspread the surface of the whole kingdom.* The constant correspondence kept up between those clubs, "and that of the capital, was as secret and as "speedy as that of *free masonry*. In a word, "the Jacobin club had prevailed in causing

\* F. Page's Hist. F. Revolution,

“ themselves to be looked up to, as the real national representation. Under that pretence  
 “ they censured all the authorities in the most  
 “ *imperious* manner. And whenever their denunciations, petitions, or addresses failed to  
 “ produce immediate effect, they gained their point by INSURRECTIONS, ASSASSINATIONS,  
 “ AND FIRE.”

To pass from this general view, to a detail of all the villainous enormities of this COLOSSAL HYDRA, in such a brief dissertation as this, is as impossible as it is unnecessary. Let it then suffice to say, that if, by the collision of their different plans, and the dreadful action and re-action of the several factions, the ignorant and already corrupted people were impelled, before the coalition, as ulcers through the skin, to break through the laws, into tumults, insurrections, assassinations, and massacres; these political ulcers were now augmented a hundred fold, and covered the *whole political body*. Become all-powerful and frightful, religion, law, morality, humanity, and political order fled at the terrific nod of the Jacobin club, as from a *hideous spectre*. At its nod the “ great city,” Paris, as an historian expresses it\*, became, “ of a sudden, without government, without a head, without guards, police, patrols, justice, or public worship, or even public amusement.” At its nod, a horde of banditti started up in the several provinces,

\* F. Page's F Rev. vol. i. p. 104.

plundering, prostrating and burning the castles and archives of the seignoral nobility, and the mansions of men of all ranks\*. At its nod the great councils of the nation bent the knee, bowed obedience to its despotism, and gave their sanction to every measure, however unjust and tyrannical, which it was pleased to dictate, by passing them into decrees†. At its nod, the most bloody civil wars were kindled, in which no quarter was given on either side, in all parts of the country, until France, became a "noisome and grievous sore," all over ulcerated, a mass of putrid corruption, bleeding at every pore; a "*field of blood*;" or as another historian, when labouring for language to describe the dreadful scene, expresses it, until France was made "ONE GREAT TOMB."

All opposition appalled and silenced by these bloodthirsty means, the tyrants hastened to put an end to their royal victim. They now threw off the mask, broke out into open rebellion, seized upon, imprisoned, and dethroned their sovereign; destroyed a monarchy the most ancient and splendid in Europe, and established a revolutionary republic upon its ruins: a republic, which, in the course of divine Providence, is to be the instrument of pouring out upon this apostate and blasphemous nation a yet greater portion of his

\* F. Page's F. Rev. vol. i. p. 151.

† Bertrand's Annals, Introd. xvi.

wrath, as will hereafter appear, from the events foretold under the fourth vial.

Vial 2.—Ver. 3.—“And the second angel  
“poured out his vial upon the *sea*, and it be-  
“came as the blood of a *dead man*: and every  
“*living soul died in the sea*.”

From the destruction of the French monarchy and the rise of the republic, the prophet, I humbly apprehend, passes to the next great and important events which were to follow, in which the church of Christ in the West was to be materially concerned. I mean to those judgments and scourges of divine wrath, which have lately been poured out upon the apostate states of Italy, but principally upon *the church of Rome*, which has long held them estranged from the pure word of God, in an idolatrous captivity.

To understand this verse aright, it will be necessary to consider each sentence of it apart; because each of them foretels a separate fact, and those facts are veiled in mysterious allegory; and those allegories must be literally explained, before they can be properly applied to their appropriate events. Here then we are first told, that “the second angel poured out his vial upon the *sea*.” He could not intend that we should understand the word in a literal sense, because, to pour out a vial of his wrath merely on the “*sea*,” could answer no purpose of God’s justice and providence. We must then search for it in allegory. And in doing this we shall consider the

nature and qualities of the *sea*; and then find out a Power whose nature and offices bear a similitude to them: for it is upon such similitude between the moral, religious, and political worlds, that the language of allegory has been formed; and therefore it is thence alone that we can obtain the literal sense of any figurative expression or type. Let us examine this beautiful figure in all its branches. The sea is a great body in the *natural* world, which supplies the lakes, rivers, and fountains, with water, and they return their streams to it; so the church of Rome, a great *ecclesiastical* body, supplies the kings, princes, and states with her idolatrous doctrines, *her waters*; and they in return pay her their obedience and homage. *The sea*, by its vapours, supplies the lakes, rivers, and fountains, in a silent and *invisible* manner; so the church of Rome has, by her arts, frauds, and mysteries, in a *secret* manner seduced and converted many nations to her faith. *The sea*, when moved by gentle breezes, sends forth its vapours in *genial* showers of rain; and when moved by violent gusts of wind, in hurricanes and storms, to the lakes, rivers, and fountains, disturbing their waters, and overwhelming their banks; and they, in return, pour out their floods, their fish, and their treasures, into the bosom of the sea, to support and maintain it. Exactly in like manner the church of Rome, while nations remained obedient to her will, sent forth her *genial showers* of indulgences, licences, pardons, and benedictions; but when disturbed and irritated by their refractory disobedience, *her bur-*



*ricanes and storms* of interdictions, penances, bulls, and anathemas, to the nations of the earth; inciting their subjects to sedition and insurrections, and to overturn their governments, until they submit to pour into her lap their aids, fees, and bribes, to support her power and grandeur. Here then we find, that in this beautiful hieroglyphic, the similitudes of the prototype exactly correspond with the type itself, and therefore that this prototype is *the church of Rome*.

But it is not in the figurative sense only that this vial alludes to the church of Rome; the allusion is as strong in the literal sense of the word "sea." For the situation of Rome is upon a long, narrow strip of land, running into the *sea*; and surrounded on every side, except one, by the *sea*; and upon the river Tiber, near the *sea*; and therefore, when compared with inland powers, is, as it were, upon, or in the *sea*. Hence we find the prophet elsewhere, when foretelling the decline of the power of Rome in the West, describes it by the same hieroglyphic\*; and when foretelling the rise of the church of Rome, and the vast extent of her influence over the nations of Europe, he says†, "And I saw a beast rise up out of the sea." From all which, no doubt can remain, but that the prophet makes use of the word *sea* to designate Papal Rome, as the object upon whose power this "vial of the wrath of God was to be poured out," as a just judgment for her abominable idolatry, for her artful seduction, and unrelenting and bloody per-

\* Chap. viii. 8, 9.

† Chap. xiii. 1.

secutions of the church of his blessed Son, and for her daring impiety in the assumption of his divine attributes.

The *object* upon which this "vial was to be poured out," thus ascertained, what were to be the dreadful *effects* of its plagues? In this respect the text is by no means deficient. It foretels not only the great events, but the very means and manner by which they should be brought to pass. It tells us, that, upon pouring out the vial, "the sea became as the *blood of a dead man*." Here the prophet continuing his metaphorical language, compares the *condition* of the power alluded to by the word *sea*, to that of "the blood of a dead man," in a figure equally proper and elegant. *The blood* of a man is the great principle of his life and motion. When it becomes turbid and inert, the man is sick; and when it is no longer put in motion by the heart, it becomes inactive and stagnate, and the man dies. Just so it is with a political body or state. Its powers, whatever be its form, are the *political blood*, and principle of its life and motion. When these become inert, and are not carried into vigorous execution, by the supreme magistrate, the *political heart*, it becomes weak and *sickly*: and when they are no longer carried into *any* circulation or execution, they are stagnate, without life or motion, "as the blood of a dead man;" and the political body is *dead*. Is not this an apposite metaphor for a State that shall suffer its powers of defence to remain totally inactive, and not make the least effort to defend itself against a long-threatening and even inva-

ding enemy ? And was not this exactly the case of Rome, in the year 1798, when taken by the arms of France ? It was undeniably the fact.— For although Pius VI. had seen, during the course of several years, the army of the republic overrunning Italy with the flames of war, subduing states, and forming new republics in their stead ; and had reason to believe he would fall in his turn ; and although the French general had denounced the destruction of Rome two months before its capture, the Pope made no preparation whatever for its defence. Instead of embodying and arming his people who were solicitous, and petitioned to be armed, he amused them with pompous processions of the clergy and nobility, ladies of distinction not excepted, with all Rome in their train, for the most part barefoot, and with their heads uncovered ; and persuaded them to believe that a miracle would be wrought to obstruct the approach of the enemy, to save the city, while the republican troops took possession of his citadel. Continuing in this infatuated delusion to the last moment, he opened the gates of Rome to hostility and plunder, and received his provoked and enraged enemy as a *friend*. Thus all the powers, the *political blood* of the state, were motionless and stagnate, and “as the blood of a dead man.” And thus this prophetic verse became completely fulfilled in the fullest sense : *Quos Deus vult perdere, prius dementat.*”

From foretelling the capture of Rome, and the particular manner in which it would be taken, the

prophet proceeds to the consequent event, *the total dissolution* of the government; and thus, by another apposite metaphor, represents this great event; "for," says he "every *living soul died* in the sea." Here the word "sea" is put for Rome, the capital of the Roman territory, and "every living soul," for the whole people subject to it. And according to the text, all of them are to die in the "*sea*," or in *Rome*. But there are two kinds of death: a *natural* death, as when the soul is separated from the body, and its members; and the latter no longer derives any benefit from the counsel and direction of the former. There is also a *civil* death, which is, when the powers of government are separated from the society, and the people no longer enjoy the privilege and benefits derived from its civil institutes. Thus a man, attainted and cut off from the protection of the laws, is said to be "*civiliter mortuus*," "*dead in law*;" lost to the society, and the society to him. Now is it to be reasonably supposed that the prophet meant that all the people of the Roman society should meet in Rome, and there die a natural death? The fact is highly improbable, if not impossible. I rather conclude, he means a *civil death*; because the fact is not only possible, but has literally come to pass in strict verification of the prophecy. For Berthier, the French general, having plundered the city, deposed the Pope, dismissed every officer of the government from their functions, dissolved the government itself, and its laws, and cut off the whole people from their

former rights and privileges, left them in a *state of nature*, which is a *civil death*. And as these despotic acts were done *in Rome*, the prophet has, with wonderful and circumstantial accuracy, foretold the fact of "every living soul," of the Roman society, dying in the sea, or *in Rome*. In this dead state, the people remained until the French general established a Jacobin republic of his own creatures and tools.

I will not conclude this subject without recurring to some former hints given by the prophet respecting this great event, so interesting to the welfare of the Christian church. After having foretold, in the first part of the eleventh chapter, the rise of the church of Rome, under the metaphor of "a beast rising up out of the sea," with her artful seductions, and violent persecutions of the church of Christ, he predicts, in the tenth verse, her destruction. "He that carrieth into captivity shall go into captivity; and he that killeth by the sword shall be killed by the sword." Now it requires no argument to prove, because it is well known, that the Popes of Rome, from the commencement of their power, have carried millions of the church of Christ from the light of his Gospel, into the dark *captivity*, of a blasphemous idolatry. And those whom they could not seduce by their arts, frauds, forgeries, pretended visions, and false miracles, they have put to death by the Inquisition and *the sword*, until there was scarcely a ray of the sublime truths of Christianity to be found, in the western part

of the world. Now, has not this prophetic verse been completely fulfilled? Have we not seen millions upon millions of the Papal church carried from under the influence of the *Pope*, into a yet more dark and terrible *captivity*, that of *atheism*? And have we not seen the Pope himself literally taken *captive*, and “go into captivity; and all his mighty power and dominion overturned in one day by the “sword” of France?

And it is farther worthy of remark, before I leave this topic, that in the same chapter the prophet also foretels the *period* during which the Papal power should exist. “And power “was given unto him (the Pope) to continue “forty and two months\*,” which, in prophetic language, is 1260 years. The period of the continuance of a thing must be calculated from the time of its “rise,” to its dissolution. The power of the Pope certainly commenced, and was established, in the year 606, notwithstanding the incongruous and unsettled opinions of commentators. For it was in that year the bishop of Rome was created Pope by a commission from Phocas, then Emperor of Rome, and supreme head of the Christian churches, constituting him and his successors *universal bishops*. It was in the next year that he formally and publicly established his idolatry in the Pantheon at Rome, by changing the names of the heathen gods and goddesses, to those of the deceased martyrs and saints, and

\* Ver. 5.

ordered their images to be worshipped. If then we date the rise of the Pope from that epoch, we shall find, upon inquiry, that upwards of 1211 prophetic years from that time are already elapsed, and that this is about the time pointed out by the text, in which we ought to look for the decline of Papal influence, and the delivery of the Christian church from Papal persecution, and from her captivity. Indeed, as I have before shown, the power of the Pope has already received a deadly wound in his late fall and captivity, and the desertion of his adherents and supporters in France, and other parts of Europe. And although there are some looking up to him as their deified patron, there is a strong probability that his power can never revive to any dangerous extent; and in the course of less than forty years, the remainder of the 1620, it will be little more than a shadow among nations, according to the several predictions of the prophet.

Vial 3.—Ver. 4.—“ And the third angel  
“ poured out his vial upon the *rivers* and  
“ *fountains of water*, and they became *blood*.”

This vial gives us a more literal and unequivocal description of the country and people, upon which it was to be poured out, than the last. It is to be poured out upon that country which contains the greatest number of “*rivers and fountains of water*.” If this be the natural sense of the verse, there can be no doubt but that *Germany* is that country. It contains a

greater number of rivers and fountains than any other country upon the earth. Examine the map of the world, and then cast your eye upon Germany, and you will see the great river Oder emptying its waters into the Baltic, upon the north; the Elbe, the Weser, the Rhine, and the Meuse, into the German Ocean on the west; the Rhone and the Adige on the south; and the Danube and the Drave into the Black Sea on the east; and all their innumerable springs and fountains rising in ancient Germany; and after watering that country, pouring out their floods into their respective oceans. So many and so great rivers and fountains are not to be found in any other country whatever, and therefore we may safely conclude, it is the country upon which this vial was to be poured out. Ancient Germany heretofore has had her wars, in common with other nations. They have been partial only; nor has her independence been in danger. But never until the last has the *whole* of Germany been involved. Never before has she suffered such havoc and desolation, lost so much territory, so many of her people, and so much blood. The Netherlands, Holland, Switzerland, and all the states of the left bank of the Rhine, after they have endured all the woes, that the rapine and cruelties of war could inflict, have been reduced from a state of independence among nations to the galling yoke of republican and atheistical despotism; from a state of commerce and wealth, to poverty; and from a



state of social order, peace and happiness, to that of internal discord and anarchy, the worst of all woes. Nor has the desolating arms of France stopped here. They have penetrated into the heart of Germany, not as common enemies, but as rapacious and blood-thirsty vultures;—destroying the people, levying the heaviest contributions; and seizing upon property wherever found; until the emperor, trembling for the fate of his throne, has been obliged to accept of a most ignominious peace, dictated by his unprincipled and unrelenting enemy himself: a peace which will enable that enemy, at his pleasure hereafter, to overwhelm Germany with numbers, and to trample upon its throne. Such seem to be the judgments of an Almighty God, lately inflicted upon this unhappy country, for her apostacy from his holy word to papal idolatry, and the innumerable cruelties and persecutions committed upon the church of Christ.

I am naturally led to the last sentiment, by the two following verses. In them the prophet informs us, that after the first three vials were poured out, he heard “THE ANGEL OF THE WATERS” say, “thou art righteous, O Lord; which art, and wast, and shalt be, because thou hast *judged thus*\*. For they have shed the blood of the saints and prophets, and thou hast given them blood to drink†.” We ask here, where are the nations to be found

\* Ver. 5.

† Ver. 6.

which history declares have been remarkable for "shedding the blood of the saints and prophets," save Papal France, Papal Germany, and Papal Rome? From the calculations of some authors, they have put to death thirty millions of Christians, in the short space of forty years (how many then must they have destroyed in many centuries?) for no other crime but because they would not desert their faith in the word of God, and embrace abominable idolatry.

But who is this ANGEL OF THE WATERS? An angel is a person, either spiritual or temporal, whom God employs to perform his will. The word is generally applied to intellectual and spiritual beings, the ministers sent to execute the orders of his providence\*. But it is also made use of by the prophet himself, to denote an *elder* or *chief*, presiding over a Christian church. Where he is ordered to write to the seven churches, he is directed to address his epistles to the respective "angels" or presidents of those churches†. In this sense only can the word "angel," in this verse be properly understood. But it still remains to be enquired into, *who* is this president or chief ruler of a church? The text gives at least a probable answer. It is "the angel of the waters," or a person whom God, in the course of his providence, has sent to preside with power on or over *the* waters. Hence it seems, that "the

\* Heb. i. 7.

† Rev. ii. 1. 8. 12.

angel of the waters" here is not only a metaphor for a chief ruler of a Christian church, but a defender of its interest and safety, upon the ocean or the great waters; *one whose naval force is superior to all others upon the sea.* If I am right in this construction of the text (and I think it will admit of no other) may we not, with a degree of hope, if not of confidence, look up to OUR BELOVED SOVEREIGN, George III. (and under him this greatly favoured nation) as the object here alluded to? From his youth he has been a singular example of virtue and piety, to all the kings and princes of Europe. He is the *head* of the Protestant church. He is not merely the nominal, but *real defender of the Faith.* While in these dreadful times, the designs of other nations have been smitten with weakness and folly, he has been highly blest in the wisdom and steadiness of his councils, in the suppression of the traitorous designs of his intestine, and in repelling the invasion of his foreign enemies, and more especially, in his *naval victories* over their formidable fleets. They were victories so miraculously seasonable that they have saved Great-Britain, if not the world, from anarchy and ruin; and victories so decisive, that the greater part of the naval force of the enemy has been destroyed, and the remainder compelled to seek for safety under the strong walls of their fortifications, and to leave the King of this island, the unrivalled sovereign of the ocean "THE ANGEL OF THE WATERS." GRACIOUS GOD! how undeserved,

and yet how abundant are thy mercies ! Whilst thou art thus pouring out the vials of thy wrath upon surrounding nations, thou art not only sparing us, but crowning us with triumph and honor ! O that the sons and daughters of Great-Britain, with hearts deeply impressed with thy goodness, would rightly consider their temporal and eternal interests, and seek thee whilst thou art to be found ! that they would redouble their gratitude, their love of thy divine truths, and their obedience to thy holy will, that they may, when these dreadful vials shall be emptied, be thought worthy to proclaim to the world, "Thou art worthy, O LORD, which art, and wast, and shalt be, "because Thou hast *judged thus.*"

Vial 4.—Ver. 8, 9.—"And the fourth angel poured out his vial *on the sun* : and power was given unto him to *scorch men with fire.* "And men were *scorched with great heat*, and "*blasphemed* the name of God, who had power over these plagues, and. they *repented* not "to give Him the glory."

I have shown before, that the first vial refers to the state of France under those bloody tumults, insurrections, and massacres, which led to the destruction of the monarchy, and the consequent revolution : the second, to the deposition of the Pope ; and the third to the devastation of the French armies in Germany. Here, in the fourth, he resumes the prophetic history of the events

in France, which followed those of the *first* vial. He begins with the most remarkable event, the murder of the King: and proceeds, in due order, to those which immediately followed, down through the reign of terror, to the death of that frightful monster Robespierre. This will appear not improbable, when we translate the text into its literal meaning. This vial was to be "poured out upon the *sun*." The Sun is a great, powerful, and splendid body, in the natural world. It is therefore an apposite and beautiful type for a great and powerful *monarch* in the political world, keeping a brilliant and magnificent court. It is the same type which was made use of by Isaiah for the king of Babylon, when foretelling the destruction of that grand and powerful empire\*. The same is used to denote the emperor by the prophet, when predicting the decline and fall of pagan Rome, while in the zenith of her power, splendour and glory†. Now the monarchy of France had been for ages before, and was, at the time of the late revolution, the most powerful of any in Europe. The surrounding nations have often been obliged to combine their forces, to save themselves from her inroads and oppression. Her Kings have displayed, in their court, the utmost splendour and magnificence, far surpassing all the other kings of Europe; and hence the appellation of the *grande monarche* has been given to them. Besides, with superlative pride they have worn an emblem of the *sun*, as a type of

\* Chap. xiii. 10, Ezek. xxxii. 7.    † Rev. vi. 12.

their superior power and magnificence over the kings of the earth, and presumptuously assumed as their motto, "NEC PLURIBUS IMPAR:" and this emblem was worn by the late king. These circumstances united, being peculiar to the monarchs of France and no other, seem plainly to indicate, that LEWIS XVI. was the object intended to be marked out by the hieroglyphic the "*Sun*," and upon which this vial was to be poured out; and it has been poured out upon him by the providence of that God who "sets up kings," and overturns kingdoms, according to his righteous pleasure.

To unfold all the calamities suffered in body and mind by this unfortunate King, would engross a volume: it would be to write a history of the revolution. Let it then suffice to say, that, destitute of friends, he sought them abroad and at home, and found *none*. The princes of Europe were in a manner deaf to his *cries*, and his people were so many vultures preying upon his *vitals*. His cabinet was faithless and treacherous; his army, lately the most loyal and devoted, forsook him, and revolted to his enemies, who were ingenious in contriving the means of distracting and tormenting his mind, disgracing his dignity, and annihilating his power. Surrounded by factions, who were fearless of God or man, the most bloody insurrections and massacres displayed themselves without intermission, not only in all parts of his kingdom, but in his capital, nay before his face, menacing him and his family with death. At length, helpless and hopeless, he was

obliged to seek for refuge among the very *fiends*, who aimed at obtaining his throne, and his life being a bar to their success, they thirsted for his blood. They now imprisoned him; and during his confinement covered him with insults; and they who had no right, dared to try and convict him without evidence, and put him to an ignominious death, as the most atrocious criminal.

Having denounced this judgment of God upon the King, the prophet naturally proceeds to the dreadful events which were to follow. For the angel, commissioned with this vial, had a two-fold errand, first, to pour it out upon the *sun*, and next to "scorch men with *fire*;" and we are told, that men should be "scorched with *great heat*." Now, what are we here to understand by "fire?" When we consult the Scripture, we find it often used as a symbol to express the indignation and wrath of offended omnipotence, and the plagues with which he punishes incorrigible sinners\*. Nor is it less than an apposite figure, because of all the elements it is the most powerful and tremendous, and like the wrath of God destroys whatever it operates upon. This fire, or wrath of God, was to cause "a great heat." It seems impossible for the prophet to have chosen a more suitable expression to describe the woeful state of France, which took place immediately after the death of the king, than a "great heat." "Heat," when it refers to a man figuratively, means *passion*; as we say, "he is in a heat, or passion:"

\* Deut. i. 24. Nah. i. 6. Heb. xii. 29.

when to a number of men united, it means a *faction*, or a tumultuary number of men in a fermentation or passion against government. "Heat" is also, in a literal sense, that quality by which fire destroys all things. And this was to be "a great heat." So Nebuchadnezzar, when in *great wrath* he decreed Shadrach, Meshach, and Abednego to be put to death, ordered the furnace to be "*heated* one seven times more than it was wont to be heated\*," that the heat might be the *quicker* and *fiercer* in destroying them. Taking the expressions of the text in these their true senses, what do they amount to? but that when this vial should be poured out, the country should be tormented and plagued with the most outrageous factions, and that these factions should be the means of destroying "men," or a great number of the people, in a short time. Let us then apply these senses of the text to the late transactions and events which have taken place in France, and then judge whether they do not strictly correspond.

The monarchy being destroyed, and the monarch murdered, the dæmons of revolution had nothing left to suffer but themselves, and the wretched people who had escaped their former massacres. From among them arose new factions, more violent, more ferocious and blood-thirsty than their predecessors, and all aiming at the sovereign power. These were in the heart of the republic, in the convention itself: that

\* Dan. iii. 19.



body became " suddenly the slave of factions." It is compared by an historian of the day, and spectator of the tumultuous scene, to the " sea, " when furious whirlwinds agitate the waves, " and vehemently dash one against the other." He also, labouring for language to paint their bloody designs, calls it a " theatre of gladiators ;" and these gladiators soon began the tragical and bloody scene by murdering one another. Such was the righteous will of God. They began with suppressing the Orleans faction by the destruction of the Duke their chief, one of the most unprincipled men among them. In the next place fell the faction of the Rolandists, &c.

In these terrible scenes of action and reaction, Roberspierre, that eldest son of Satan, *that " son of perdition,"* rode out the storm, and became paramount despot of France. His word was now the law in the National Convention, in the Committee of Safety, in the Jacobin Club, in the revolutionary committees, and revolutionary armies. However great the calamities and woes of the French nation might have been under the former general plunder, insurrections, and massacres, they were now increased an hundred fold : the blood of the people of France flowed without measure.

To describe in detail all the nefarious acts of this dreadful period, must be an unnecessary task, inasmuch as they have been faithfully written by several French historians, and some of them spectators of the facts. I shall therefore

submit to the consideration of the reader, only a summary account taken from them, for the most part from one who *justifies* the revolution, and cannot therefore be reasonably supposed to have exaggerated any of the facts. He tells us\*, that, in "violation of every principle, murder, " theft, and plunder, massacre and devastation, " were legalized:" that "under the name of " Revolutionary Government, all the public " functions were united in the Committee of " Public Safety, where Robespierre had for a " long time dominated: then it was that this " Committee became dictatorial, and hurried " into the departments that horde of ferocious " proconsuls, whom we have seen betraying and " slaughtering the people, whose servants they " were, and to whom they owed their political " existence; sometimes carrying with them, " in their murderous circuits, the *guillotine*, at " others declaring it *permanent*, which was say- " ing, in other words, that the executioner was " not to have a *moment's rest*. These *monsters* " in mission, these *colossuses of crime*, these *phae-* " *nomena of cruelty*, *bunted men as a German Ba-* " *ron hunts wild boars*." In another part he tells what he confesses " had never *before* been seen, " and what probably will never be seen *again*, " that a great and enlightened nation were *muti-* " *lated, decimated, shot, drowned, and guillotined* " by their *own* representatives: that Rome had " a series of tyrants in succession, or at least at

\* Page's Secret History of the Revolution.

" short intervals ; *but France bad, at one and the*  
 " *same instant, a host of* CALIGULAS : that Tac-  
 " *tus himself, (the great historian) would have*  
 " broken his pencil from regret at not being able  
 " to paint *all* the crimes which sprang from the  
 " monstrous junction of the *ferocious Roberspierre,*  
 " with the *sanguinary Cuthon* ; the *barba-*  
 " *rous Billaud,* with the *gloomy Amar* ; the *tyger*  
 " *Colloot,* with the *tyger Carriere* ; the *cut-throat*  
 " *Dumas,* with the *cut-throat Caffinhal,* and a  
 " *thousand* subalterns, submissive to their orders ;  
 " and that Mirabeau undoubtedly saw a *part*  
 " only of these *horrors* when he said *Liberty*  
 " *slept only on mattresses of dead carcasses !*"

Having thus confessed the inadequacy of language to a just description of the crimes, horrors, and the destruction of this woeiful period, and given the most faithful account of it in his power, the same historian exclaims, " WHAT A  
 " PICTURE ! the waves of the ocean *swelled by*  
 " the *mangled bodies* committed to the Loire ;  
 " *blood* flowing in *torrents* down the streets of  
 " *every town* ; the dungeons of a *hundred thousand*  
 " *bastiles* groaning under the weight of the  
 " victims, with which they are *encumbered* ; the  
 " *crape of death* worn by *every family* ; the thresh-  
 " old of *every door* stained with *gore* ; and, as the  
 " height of insult, the word *Humanity* engraven  
 " on *every tomb,* and associated with *death* !  
 " Such was the lamentable aspect which France  
 " presented ! On every frontispiece were to be  
 " seen the contradictory words, *Liberty ! Fra-*

*“ternity! or DEATH! Alas! the last was the only one that was realized!”*

I could have added the faithful testimony of other historians at large, to confirm the events alluded to in this vial; who tell us of civil wars the most barbarous; of cities burnt; palaces, archives, forests, and private mansions prostrated and destroyed, and of universal plunder; of men, women and children, without notice, and without trial massacred; and who further represent the rivers of this devoted country as groaning under loads of human carcases, and flowing with human blood: but surely the mind of every reader of sensibility and humanity must be already appalled, and shrink back from the hideous picture; and surely enough has been said to convince him, that correspondent with the figurative sense of the text, the people of France have been “scorched with fire,” and with “great heat,” and that the prophecy in this respect has literally been fulfilled.

Such were the woes poured down by a justly offended God, upon a blasphemous and atheistical nation. It seems to have been the divine will, that they should rage with unremitting violence and fury, during the long period of eighteen months, from the death of the king inclusive, on the 21st of January 1793, to the death of those monsters of cruelty Robespierre and his faction, on the 8th of July 1794. These wretches were betrayed by their own colleagues, tried and condemned by that very Convention, which they were upon the point of destroying, and suffered

death under the same guillotine, and on the spot where they had murdered their lawful chief magistrate, and many hundreds of their fellow citizens. And thus, it seems to have pleased God to abate the fury of his wrath, at least for a time, to give the French nation an opportunity of returning to that truth which they had *so wantonly, so publicly, and so blasphemously denied.*

But the events foretold in this verse are not yet finished: there was another remarkable fact to come to pass; viz. that, notwithstanding the just severity of those plagues, the people upon whom they were to fall should "*blaspheme* the name of "God, who had power over these plagues, and "*repent not* to give him the glory." This division of the verse may refer either to that part of the nation, who miserably perished under the plagues of this vial, or to that which has survived them. In respect to the first, we know, that those who had rejected the cup of atheism, and who retained their faith in God, and the gospel of his blessed Son, had been most violently persecuted, and had either fled or been banished or massacred: so that there remained only a nation of hardened, lustful, and atheistical revolutionary anarchists and republicans, upon whom this vial could be poured: and such was the rapidity of the plagues, that it is not reasonable to believe they on whom they fell could have had time, even had they been disposed, to "repent," in sincerity and truth, of their sins, and to have "given the "glory to that God who had power over these "plagues," and before whose awful and immacu-

late presence they were soon to appear, covered, loaded, polluted with the blackest atheism. In regard to those who yet live, it is equally notorious, that, after seven years mercy, there is no prospect that the French nation will desert the principles of atheism. Their God *Reason*, or *Liberty*, their demons, or impious *atheists deified*, yet remain in the church of St. Genevieve, late the *house of God*, but now their atheistical pantheon, *a house of blasphemy*! Their (I will not profane the name of Religion) their system of atheism and its priests are encouraged, supported, and honoured; their contempt for the God of Heaven and his blessed Son rides yet paramount over all religion, all virtue and principle; nor has their pride, their ambition, their dissipation, and the gratification of every lust, diminished. And thus, as the prophet says they would, they *continue* to “blaspheme the name of God who had power over these plagues, and *repent not* to give him the glory.”

Vial 5.—Ver. 10.—“And the fifth angel  
“poured out his vial upon the *seat* of the beast,  
“and his kingdom was full of *darkness*, and  
“they *gnawed* their tongues for pain.”

Ver. 11.—“And *blasphemed* the God of  
“Heaven because of their pains and their  
“sores, and repented not of their deeds.”

We have seen that the first four vials, bring down the events to the *present times*. The events of this, and the two which follow it, are yet to

come. Aware of the impossibility of foreseeing the time when, the manner how, and the means by which they are to be fulfilled, I shall not attempt an explanation of them, farther than by making such general observations as naturally arise out of the texts, and are countenanced by other parts of Scripture; and this only to give the reader a *general view* of the objects upon which they are to be poured out, and to show that the chain of prophetic events, foretold in the first century, and which has been brought down to the present times, is continued by the prophet to the *end of time*!

I have often had occasion to mention, that the prophet has described the French republic by the symbol of a beast; as, "the beast ascending out of the bottomless pit;"—"the beast coming up out of the earth," and often emphatically, with the article *the* before it, as "*the* beast," to point out its consummate wickedness. We may therefore safely conclude, that he here refers to the same monstrous power. But he gives us another sign, which can be applied with propriety to no other; for he adds, as a reason for pouring out this vial upon "the beast," that "his kingdom was full of darkness;" that is, destitute of all sense of religion and *morality*, and *full of blasphemy and atheism*, the very state in which France now is, and in which in all probability, she will remain.

When this is to take place it is impossible to say. Future events are mercifully concealed

from human foresight; and yet when we consider the rapid completion of the events foretold under the four first vials, it is not an improbable conjecture, that the period between the completion of the fourth and fifth will not be a long one; more especially when we review the innumerable deceptions, frauds, and fair promises with which the people have been wretchedly amused and cheated; the dreadful and unceasing calamities they have suffered during the course of ten years, in consequence of the most flagrant breaches of those promises; the recollection of their former peace and happiness; the instability and anarchy of their minds; the natural, indeed the necessary effects of that atheism, of which they have drunk such plentiful draughts; the want of principle, both in religion and morality, to controul their pride and ambition, and to cool their passions; added to the oppressive, continued, and unbounded despotism of their tyrants: I say, when we consider all this, it is scarcely to be supposed that "a great and enlightened nation," as they are called by their own historian, should, under such circumstances, long remain passive and peaceable. But this is conjecture only.

But to attend to the dreadful consequences of this vial: I find no instance in the prophecies where a prophet has foretold the rise of a wicked power, and enemy to the word of God, and omitted its fall. \*Daniel having

\* Dan. vii. 11. 12.



foretold the rise of the four great empires, predicts also their destruction. St. John foretells the fall as well as the rise of \*Mohamed and the Pope. So here, having foretold the rise of the French Republic, he predicts its destruction too†; and this destruction is not mentioned *generally* as a plague, in which case it might mean famine, pestilence, war and conquest; but this vial of the wrath of God it is particularly said, is to be "poured out on the *seat* of the beast," that is, upon his public authority, his *throne*, and his government. In this sense the word "seat" is often used in Scripture‡, and there is no reason to doubt but it means the same here: and as the wrath of God destroys whatever it is poured out upon, it must overturn the government of the beast, and annihilate his authority. To this great event the prophet has before briefly referred§; and I have already commented upon it: and yet that we may have all that the prophet has said upon the same subject before us in one view, I shall here repeat the substance. It is there compared to "A GREAT EARTHQUAKE," which literally means a great convulsion and revolution of a government. It is there said that "a tenth part of the city," that is, of the nation, "fell," that "in the earthquake," or in the course of the revolution, "seven thousand men of *name*," or of men *holding offices* under the state, "were slain." If so many officers of

\* Rev. xvi. 12.    † Rev. xiii. 10.    Ibid. xvi. 3.

‡ Esther iii. 1.    Ezek. xxviii. 2.    Luke i. 52.    § Rev. xi. 13.

government are to be slain, it is not improbable that a tenth part of the nation will fall in the dreadful convulsion, and that "the remnant," though affrighted at the horrors of the scene, will not even then, "give glory to the GOD OF HEAVEN."

However, it seems, that the distress and woes here described are to surpass, in an eminent degree, those which we have seen poured out upon this devoted nation, under two former vials : for, under the first, it was only to be "plagued" with "a noisome and grievous sore," or with those lawless tumults and insurrections which we have seen come to pass before the destruction of the monarchy, and before it had become so lost to all truth, as to establish the atheistical republic. Under the second period of its "plagues," which gave rise to the republic, and the avowed establishment of atheism, it was to be, and literally has been, "scorched with fire and great heat:" that is, with those bloody factions and dreadful scenes of assassinations, insurrections, and desolating massacres, which took place during "the reign of terror," or *despotic* denomination of *Robespierre*. But however agonizing the torments of these vials may have been, the woes which are to attend the fall of this monstrous power are to be *far more excruciating* ; for, we are here told, that the people, (like men in the agony and fury of madness) shall gnaw their "tongues for pain," and despairing of pardon, "because of their pains and their sores," shall blaspheme

the God of Heaven, “and *repent not of their deeds.*” And thus it would seem, that the extreme sufferings of this monstrous enemy of God and man, are to keep pace with its increase in wickedness, until its final destruction.

Vial 6—Ver. 12.—“And the sixth angel “poured out his vial on the great river *Euphrates*; and the water thereof was dried “*up*, that the way of the *kings of the East* “might be prepared.”

This vial also refers to future events; and yet seems to point to the country and people on which it shall be poured out, whenever it shall be the divine pleasure. We have before seen *Germany* described by the metaphor of “rivers and fountains.” Here the prophet describes the country by “the great river *Euphrates*,” evidently meaning the country watered by that river. He had before\* described the same country, by the same metaphor, where he foretells the rise and establishment of the Turkish or Ottoman empire, by “the four angels of the great river *Euphrates*,” who were loosed or permitted, in the course of divine providence, to establish that empire.—These angels were the four Sultans, or leaders of the Turks and Othmans; and this river has been in the possession of their successors, the Emperors of Turkey, ever since. The Eu-

\* Chap. ix. 14, 15.

phrates is the largest river in Asiatic Turkey, and waters and enriches the whole country, and, therefore, it is a proper type for the Turkish or Othman empire itself. Here, then, the prophet again identifies the empire, upon which this vial should be poured out by the same metaphorical and descriptive appellation, "the great river Euphrates." Hence, and from the tenor of the Revelation, which, in sundry places, assures the church of the divine favour and ultimate triumph over all its enemies, may we not conclude, that this vial of the wrath of God, is to be poured out upon the Turkish empire, and in it the Mohamedan apostacy, which has persecuted, or, as the prophet expresses it\*, "trodden under foot the holy city," or church of Christ, in the East, as the Papal hierarchy has done in the West, during the last twelve centuries? And as the persecutions of these unrelenting enemies of that church began about the same time, and the period limited for the continuance of the same, and as that period is now near expiring, it does not seem an improbable conjecture, that the fall of the Mohamedan, will, in the course of a very few years, follow that of the Papal church.

This conjecture will appear yet more probable, from the sense of the following part of the verse. The prophet having described the empire, upon which this vial is to be poured

\* Rev. xi. 2.

out, proceeds to describe the state of the people when that event shall take place: "and the water thereof was *dried up*." *Water*, which is the element that forms and feeds those great bodies the rivers, lakes, and seas, is an accurate metaphor for the people, who form and maintain a civil society. And we have the authority of the prophet himself\*, that, in prophetic language, "waters" mean "peoples, and multitudes, and nations and tongues." The water of the great river Euphrates must then allude to the "multitudes of people of different nations and tongues," who compose and are subject to the Turkish empire: and these, according to the text, are to be "dried up." But how dried up? The prophet could not mean, that the people should be dried up, and their fluids, as in a dried animal or plant, be carried off in vapour; but, pursuing the metaphor, his meaning is that they shall become as *useless* and *unserviceable* to the state, as the bed of a river when dried up. Their loyalty and attachment to the state, which are as essential to its existence and preservation, as water is to a river, shall be "dried up," or cease to be useful, and leave the empire incapable of defending itself against an invading enemy. By what means the Turkish empire shall be reduced to this lethargic and helpless state (an empire formerly distinguished for its enthusiastic loyalty,

\* Ibid. xvii. 15.

ferocity, and valour, by which it laid waste more than one half the Christian world, and is, even at this day, as populous as any other upon the earth, the Chinese excepted) are not even intimated in this verse; and, perhaps, will remain concealed, until the events themselves shall remove the veil. It may, in some measure, be occasioned by the habitual practice of chewing opium, that deadly poison, which, in the course of many succeeding ages, may have gradually and imperceptibly stupified and dried up, as it were, both their animal and intellectual faculties: or, by a general disaffection of subordinate princes, bashaws, and people (here figuratively represented by the word water,) to the terrible despotism of the Turkish government; or by the same licentious and satanical spirit of liberty, equality, atheism, and anarchy, which has so lately "dried up" the enthusiastic loyalty and attachment of the people of France to their grand monarch, and prepared the way for the French revolution; or, by the intrigues and arms of Paswan Oglou, aided by the French republic, which seems already to have begun the work; or by all these means together. However, this is certain, from the evident purport of the text, that a very extraordinary indifference or disaffection in the people, to the government of the empire, must take place to fulfil this part of the prophesy.

But to what end are the loyalty and attachment of the Turks to be thus alienated from

their government? The text is explicit in answering this question. It is, "that the way of the kings of the *East* may be prepared," or, that the path to victory, and the conquest of an empire, so extensive and populous, may be made easy, and take up little of their time. But who are these "kings of the *East*?" It has been an ancient opinion among the Turks, founded, as I imagine, upon this prophetic verse, that their empire would, in time, be destroyed by the Russians, a great part of whose widely extended dominions are contiguous and *Eastward* of the Turkish territory. From all which it seems more than probable, that the Russians and the Asiatic princes, their dependants and allies, are the "kings of the East," mentioned in this verse, for whom the "way" to conquest is to be "prepared:" and that they will be the instruments of "pouring out" this vial of the wrath of an all-righteous God, upon the sensual and abominable apostacy of the Mohamedan church, the most so of all religious systems; that bloody and desolating enemy of the church of Christ, *in the East*.

Ver. 13.—"And I saw three *unclean spirits* like *frogs*, come out of the *mouth* of  
"the DRAGON, and out of the mouth of the  
"BEAST, and out of the mouth of the FALSE  
"PROPHET."

Ver. 14.—"For they are the spirits of  
"devils, working miracles, which go forth

“ to the kings of the *earth*, and of the whole  
“ *world*, to gather them to the BATTLE OF  
“ THE GREAT DAY OF GOD ALMIGHTY.”

Ver. 15.—“ Behold, I come as a *thief*.  
“ Blessed is he that watcheth and keepeth  
“ his garments, lest he walk *naked* and they  
“ see his shame.”

Ver. 16.—“ And he gathered them to-  
“ gether unto a place, called in the Hebrew  
“ tongue, *ARMAGEDON*.”

Ver. 17.—“ And the *seventh angel* poured  
“ out his vial into the *AIR* ; and there came  
“ a *great voice* out of the temple of heaven,  
“ saying, *IT IS DONE*.”

Ver. 18.—“ And there were voices, and  
“ thunders, and lightnings ; and there was a  
“ great *earthquake*, such as was not since  
“ men were upon the earth, so MIGHTY AN  
“ EARTHQUAKE *and so GREAT*.”

Ver. 19.—“ And the great city was *divid-*  
“ *ed* into *three* parts, and the *cities* of the  
“ nations fell : and GREAT BABYLON came  
“ into remembrance before God, to give  
“ unto her the cup of the WINE, and *fierce-*  
“ *ness* of his WRATH.”

Ver. 20.—“ And every *island fled* away,  
“ and the mountains were not found.”



Ver. 21.—“ And there fell upon men a  
 “ *hail* out of heaven, every stone about the  
 “ weight of a talent : and men blasphemed  
 “ God because of the plague of the hail : for  
 “ the plague thereof was *very great*.”

We have seen it foretold, under the first six vials, that the wrath of God should be poured out on the enemies of the Gospel of Christ, on idolatrous Rome, Mohamedan deism, and the powers of atheism, as judgments for their wicked persecutions and opposition to his holy word. By these judgments they were to be severely punished and weakened, but not to be utterly destroyed. Indeed it appears, from the texts and the tenor of the subsequent parts of the Revelation, that the awful event is reserved for the GREAT DAY, when Christ shall come to subdue *all his enemies*, to raise the just from the dead, and to *reign with them on the earth* ; and at the conclusion of all things, to summon all the race of Adam, both quick and dead, before his solemn tribunal, and to pass a final judgment upon them, “ according to the deeds done in the body.” That such a day shall come, there is no truth in holy writ more frequently inculcated, or more firmly established. But, when these events shall come to pass, it seems to be the Divine pleasure that no man, nor even the angels, shall know the time thereof. For Christ himself, when speaking to the apostles, respecting these times, tells them, “ It is not for you to know the *times*, and the

“ *seasons, which the father hath put in his own power\**.” St. Paul teaches the Thessalonians, “ That the day of the Lord cometh as “ *a thief in the night* : for when they (the un-  
 “ godly) shall say, peace and safety ; then sud-  
 “ den destruction cometh upon them, as tra-  
 “ vail on a woman with child, and they *shall*  
 “ *not escape*†.” And when the disciples of Christ enquired of him‡ “ When shall these  
 “ things be, and what shall be the signs of thy  
 “ *coming and the end of the world ?*” He tells them expressly, “ Of that day and hour know-  
 “ eth no man, no not the angels in heaven, but  
 “ *my Father only.*” But although it is the all-wise pleasure of a righteous God, that we shall not know the exact day and hour of these awful events, I humbly trust that it will not be presumptuous to observe, that from the rapid succession of the first four vials, and from the strong probability that the fifth and sixth are soon to follow, the faithful believer in the word of God has reason to hope, and the wicked to fear, that the events of the seventh vial, which foretels the second coming of Christ, will not be very distant in respect of time.

However, as it is the nature of prophecy in general, that the events foretold should remain, in a measure, mysterious and obscure until they shall come to pass, and as it is expressly the Divine will, that no man, or angel, shall be apprized of the exact time of the events of the

\* Acts. i. 7      † 1 Thess. v. 2, 3.      ‡ St. Matt. xxiv. 36.

seventh vial, far be it from me to attempt to unfold either the time or the particular manner of them, beyond what Christ himself, the apostles, and the prophet, have said respecting them. So much, we may humbly conclude, it must be the Divine will, should be studied and understood, in a good degree, by every true believer of the *word of God*, which commands us to “search the Scriptures,” as the only guide to a true knowledge of Christ; for, says he,\* “They are they which testify of me.” Besides, he enjoins us to be in daily expectation of those great events†; “*watch*, therefore, “for ye know not when the Son of Man cometh.” And so the prophet‡, “Behold, I “come as a thief: blessed is he that *watcheth*, “and keepeth his garments, lest he walk naked, “and they see his shame.”

With a mind humbly impressed with this idea, I shall proceed to the consideration of the awful and important events foretold under the seventh and *last vial of the wrath of God*.

It may be seen throughout the Revelation, that when the prophet enters upon the events of a new period, or upon a new subject, his method is to take a brief view of the prominent features of it, previously to his narration in detail. To give one example. In the fourteenth and fifteenth chapters he briefly refers to the principal events of *all the seven vials*: but as the seventh vial was to contain the last most important and most deci-

\* St. John, v. 39. † St. Matt. xxv. 13. ‡ Rev. xvi. 15.

sive of the judgments of God, he reviews the great outlines in the texts under immediate consideration, before he proceeds to detail the events of this grand and awful subject. And here he briefly foretels a *great league and conspiracy* against the church of Christ, which is to take place previous to his coming, describes the parties to that confederacy, and mentions the place in which they shall gather their mighty hosts together in *battle*; the *great day* of the battle, the pouring out of the *seventh vial*, and the immense destruction of the enemies of Christ, which shall follow.

He begins this review with a description of the parties to this conspiracy. And as this description seems to be the key to unlock the literal sense of many parts of his subject, I shall give it a particular consideration. He tells us, that he saw "three *unclean* spirits, like *frogs*, come " out of the mouth of the *dragon*, and out of the " mouth of the *beast*, and out of the mouth of the " *false prophet*. For they are the spirits of *devils* " working miracles, which go forth to the kings " of the *earth*, and of the *whole world*, to gather " them together to the battle of the great day of " God Almighty."

Let us, in the first place, inquire what the prophet means by this "dragon," this "beast," and this "false prophet;" and who are these "kings of the *earth*," and of the *whole world*? To solve these questions, we must apply to the Scriptures, for they are the best expositors of themselves; and when rightly understood, are infallible expositors. I have said before, that the "Revelation" is a prophetic history of the church of Christ, in

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which three temporal enemies and opposers of the word of God are mentioned, viz. pagan *idolatry*, *apostacy*, and *atheism*. The first has been the persecutor of the church of Christ, from the beginning up to these times; the second, during the course of more than the last twelve centuries; and the third, for the last ten years. The power of the first was so reduced by the providence of God, in converting pagan Rome to the truths of Christianity in the fourth century, that it has been destitute of ability to continue its persecutions ever since. The powers of the second, in like manner, have been, and are to be so *weakened* by the events and plagues of the first six vials, that they are never again to be able *separately* to oppose the progress of the word of God: for there is no intimation given by the prophet, that they shall *utterly* be destroyed by the judgments of those vials. On the contrary, we shall presently see from the text, that they shall, at some future time, redouble their efforts to destroy the Gospel of Christ, and even to prevent his coming. Hitherto each of them have made the attempt *separately*, and at *different* times; but, hereafter made sensible of their inability, and despairing of success by their separate efforts, they are to enter into a great confederacy, under the patronage of Satan, to accomplish their ungodly purpose.

Who, or what kings or states, in what parts of the world resident, or over what nations spreading, are to distinguish themselves in this grand confederacy, are events of which the prophet gives no direct information; and therefore we

must wait for any certain knowledge of them, until the events themselves shall come to pass. However, we have reason, to be collected from the text, which induces us to believe, that they will be the same enemies of Christianity who have heretofore opposed it, and to which we have repeatedly referred. Corresponding with this, the prophet informs us, that out of the mouth of this three-headed monster, or out of their *councils*, there shall come "three unclean spirits," which he compares to "frogs" (the *ugliest, filthiest, and noisiest* of all creatures), to describe the principles and wickedness of the three confederated *powers*. For in a "frog" we may see the *deformed* principles of polytheism, or *pagan idolatry*, which though it acknowledges the existence of one supreme Spirit of God, yet teaches the adoration of *beasts*, and the most disgusting and *distorted images* made with hands. To the *filthy slime* which covers the body of a frog, and the long continued gratification of its lustful passion, may be compared the extreme sensuality of *Mohamedan and papal apostacy*; and the *noisy and discordant jargon* of the notes of the frog, appositely represents the unintelligible *nonsense*, the *lies*, the *vaunting threats, blasphemies*, and all the *anarchy of atheism*.

The conspiracy being determined upon by these three enemies of God, and his Christ, they are to send forth their ambassadors, cunning, crafty, and deceitful; for they "are the spirits of devils working miracles," to go to the kings of the *earth* first; that is, in the literal sense, to the kings or states professing *atheism*. Having en-

gaged them in the conspiracy, these emissaries of Satan are to proceed to the kings of the *whole world*\*; evidently meaning to all the carnal, unregenerate, and ungodly kings and states of the world; for so the unbelievers in the word of God are styled in many parts of the New Testament†.

The infernal league concluded, "he (Satan) shall gather the kings of the earth, and of the whole world together, unto a place called in the Hebrew tongue *Armageddon*." The place is evidently so named by the prophet, to intimate the immense overthrow of the ungodly, which shall be made in this great day: for the word "*Armageddon*" being interpreted means, *The mountain of destruction*, or the *great destruction* of the PROUD and UNGODLY. Upon this tremendous occasion, we may suppose, from the tenor of the texts, that an immense multitude of hardened and unrepenting liars, fornicators, adulterers, thieves, robbers, traitors, assassins, murderers, idolaters, and blasphemers of the name of God, a mighty host of Pagans, Mohamedans, Papists, and Atheists, "shall be gathered together to battle" against Christ, and the pure remnant of his church.

The time of this battle, whenever it may be, ("for it is to come as a thief") is called "the great day of God Almighty;" that is, the great

\* It is a remarkable *fact*, and ought surely to increase the veneration of the subjects of such a prince, that the Sovereign of these British dominions was among the very few, if not the *only* ruling power that the agents of atheism, &c. did not dare to tempt to bring over to their party.

† St. John viii. 1 John iv. 4. Ibid. v. 5:

day of the coming of Jesus Christ, with all power and Glory: for, in many passages of the New Testament, Christ is called GOD\*, and he himself assumes the name of THE ALMIGHTY;† and the prophet, when describing his coming, and the joy and praise of the just upon that occasion, calls him the Lord God Almighty;‡ and it is here called HIS DAY, because Christ shall then come with all power, to subdue and put all his enemies under his feet, to “consume them according to St. Paul, with the spirit of his mouth, “and the brightness of his coming.§

Indeed, the events of this great day are described, or referred to, not only by the other apostles, as well as the prophet here, but by Christ himself. It will not, therefore, be an unnecessary digression to attend to what he himself, and the apostles, have said on the subject, as introductory to the prophet's account in this place. It will tend to the elucidation of the great and awful events of the “seventh vial of the wrath of God.” Let us first hear our blessed Redeemer.—“Verily, verily, I say unto you, that the *hour* “is coming, when the dead shall hear the voice “of the *Son* of God, and they that hear *shall live*. “For as the Father hath *life* in himself, so hath “he given the Son *authority to execute judgment* “also, because he is the Son of man. Marvel “not at this, for the *hour* is coming, in which all “that are in the *grave* shall come forth; they

\* Rev. xv. 3.

† Thess. ii. 8.

‡ Rom. ix. 5.

1 John, iii. 16. Ibid. ver. 20, &c.

§ Rev. i. 8.



"that have done *good*, to the resurrection of life,  
 "and they that have done *evil* to the resurrec-  
 "tion of damnation\*." John the Baptist, when  
 speaking of the coming of Christ, says, "his fan  
 "is in his hand, and he will thoroughly purge his  
 "floor, and will gather the *wheat* into his *garner*,  
 "but he will burn up the *chaff* with unquenchable  
 "fire:†" meaning, that Christ, at the great day  
 of his coming to judge mankind, will purge the  
*world* of sinful and ungodly men, by separating  
 them from the just and righteous, and taking  
 the second under his divine mercy and protection  
 (the "sea of glass"), and condemning the first to  
 everlasting torments. St. Luke informs us, that  
 Christ commanded the apostles "to preach to  
 "the people, and to testify, that it is HE which  
 "was *ordained* of God to be the *Judge* of quick  
 "and *dead*." And St. Paul, when writing to the  
 Thessalonians upon the same subject, "I would  
 "not have you ignorant, brethren," says he,  
 "concerning them which are *asleep*, that ye sor-  
 "row not even as *others who have no hope*; for  
 "if we believe that Jesus died and rose again,  
 "even so them also which sleep in Jesus, will  
 "God bring with him.—For this we say unto  
 "you, by the word of the Lord, that we which  
 "are *alive*, and remain to the coming of the  
 "Lord, shall not prevent them that are *asleep*.  
 "For the Lord himself shall descend from hea-  
 "ven with a shout, with the voice of the archan-  
 "gel, and with the trump of God, and the dead

\* St. John, v. 25—39.

† St. Matt. iii. 12.

“ in Christ shall *rise first*. Then we which are  
 “ alive, and remain, shall be caught up together  
 “ with them in the clouds, to meet the Lord in  
 “ the *air*, and so shall we be ever with the Lord.—  
 “ Wherefore, comfort one another with these  
 “ words\*.” So St. Peter, in his second epistle,  
 “ But the heavens which are now, by the word of  
 “ God are kept in store, reserved unto fire against  
 “ the *day of judgment*, and *perdition* of the *ungod-*  
 “ *ly*. But beloved, be not ignorant of this one  
 “ thing, that *one day* is with the Lord as a *thou-*  
 “ *sand years*, and a thousand years as *one day*.  
 “ The Lord is not slack concerning his promise,  
 “ as some men count slackness, but is long-  
 “ suffering to us-ward, not willing that any should  
 “ perish; but that all should come to repentance.  
 “ But the DAY OF THE LORD will come as a  
 “ thief in the night, in the which the *heavens*  
 “ *shall pass away* with a great noise, and the *ele-*  
 “ *ments shall melt with fervent heat*; the earth  
 “ also, and the works that are therein, shall  
 “ be burned up. Seeing then that all these things  
 “ shall be dissolved, what manner of persons  
 “ ought ye to be in all holy conversation and  
 “ godliness, looking for and hastening unto THE  
 “ DAY OF GOD. Nevertheless we, according  
 “ to his promise, look for new heavens, and a  
 “ new earth, wherein dwelleth righteousness†.”  
 St. Paul, again, in his first epistle to the Corin-  
 thians,‡ is yet more express and full on the sub-  
 ject: a chapter which I earnestly recommend to

\* 1 Thess. iv. 11—18.

† 2 St. Pet. iii. 7—14. ‡ Chap. xv.

the repeated and careful perusal of every Christian, as it contains the sum total of the Christian faith. I shall only cite a part of it. He there treats of the "*great day*," of the coming of Christ, of his reign, till he hath put all enemies under his feet, even *death* itself, and the surrender of the kingdom to God, even the Father, that God may be "*all in all*." He teaches us, that "since by man came death, by man came also the resurrection of the dead. For as in Adam *all die*, even so in Christ shall *all be made alive*." But every man in his own order, Christ the first-fruits; afterwards they that are Christ's, *at his coming*.—Then cometh the *end*, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority, and power: for he must *reign* till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he saith *all things are put under him*, it is manifest that he is excepted which did *put* all things under him. And when *all things* shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be *ALL IN ALL*. But some man will say, how are the dead *raised up*, and with what body do they come? Thou fool! that which thou sowest is not quickened except it *die*, and that which thou sowest not *that body* that *shall be*, but bare grain, it may chance of wheat, or some other grain. But God giveth

" it a body as it hath pleased him, and to every  
 " seed its own body. Again, Now this I say,  
 " brethren, that flesh and blood cannot inherit the  
 " kingdom of God; neither doth corruption  
 " inherit incorruption. Behold I shew you a  
 " mystery, we shall not all sleep, but we shall  
 " all be *changed* in a *moment*, in the *twinkling* of  
 " an eye, at the last *trump*: for this corruptible  
 " must put on incorruption, and this mortal must  
 " put on immortality. Then shall be brought to  
 " pass the saying that is written, death is swallow-  
 " ed up in victory. O death, where is thy sting?  
 " O grave, where is thy victory? The *sting* of  
 " death is *sin*, and the strength of sin is the *law*.  
 " But thanks be to God, who giveth us the vic-  
 " tory, through our Lord Jesus Christ\*."

Thus we perceive, that it is ordained of God,  
 that Christ shall come; that he shall come to con-  
 quer all his enemies, even death itself; that, up-  
 on his coming, he shall raise the just from the  
 dead, and reign with them; that he shall then  
 summon before his righteous and awful tribunal  
 the quick and the dead, even all the race of Adam,  
 and shall pass a final judgment upon them, ac-  
 cording to the deeds done in the body; and that,  
 having done these things, he shall deliver up the  
 kingdom to God, even the Father, that God may  
 be ALL IN ALL. Indeed there are many other  
 passages in the New Testament which bear wit-  
 ness to these truths. I have cited so many of  
 them only as I thought necessary to introduce the

\* 1 Cor. xv. 50—58.

prophet's explanation of them ; and as a confirmation of the truth of his prophecies, which have been ridiculed by many unbelievers.

After having briefly mentioned, in the review of his awful subject, the grand conspiracy of the impious opposers of the word of God, their gathering together to battle, and alluded to the day of the coming of Christ, the prophet adds, " And the seventh angel poured out his vial into the *air*."—Now what does he mean by the word *air* ? He could not, I imagine, intend that we should understand it in the common and literal sense ; because to pour out a vial of the wrath of God into the "*air*," would not answer the purpose of protecting the just against their enemies, and punishing the offenders against his righteous will. Should it be his pleasure to fill the "*air*" with pestilential vapours, or otherwise to render it unfit for human respiration, the godly and ungodly would equally suffer. From this it is evident, that we ought not to take the word "*air*" in its literal sense : we must of course look for it in allegory. Here we shall find, in consulting the passage under consideration, with other parts of the scriptures, and examining the nature and qualities of the air that we are to understand by it the ungodly enemies of his divine will. The preceding verses describe the idolatrous, apostatical, and atheistical powers, as gathered together to battle, and immediately after we are informed, that the vial is poured out. On whom then are we to conclude that

this vial is to be poured out, but upon this grand confederacy of the ungodly against the God of truth, for the purpose of destroying multitudes of them; to dismay, confound, and disperse the remainder; and to render them, in the course of divine Providence, so weak as not to be able to disturb the reign of Christ upon earth, which is to succeed this great destruction: a reign, during which even Satan himself is to be bound? Indeed the wicked and ungodly are described by sundry similar figurative epithets in both testaments. Jeremiah makes use of the word "wheat," to denote the righteous observers of the word of God, the essence of all truth, because it is the most precious part of the plant; and compares the ungodly to the "chaff," because it is the *lightest* and most worthless part of the grain\*. So Job calls the wicked "stubble," and "chaff" before the wind, and observes, that the storm carrieth them away†. Malachi, when referring to the day of the coming of, and to the event of this vial, declares, that "all the *proud*, and all the wicked, shall be as *stubble*, and the day that cometh shall burn them up," saith the Lord of hosts, "that it shall leave them neither *root* nor *branch*‡." And St. Matthew, when referring to the coming of Christ to Judge the world, describes the righteous by the term "wheat," and the ungodly by "chaff," whose "fan is in his

\* Chap. xxiii. 28.

† Chap. xxi. 18.

‡ Chap. iv. 12.

"hand, and he will thoroughly purge his *floor* (the world,) and gather the *wheat* (the righteous) into the garner (his kingdom,) but he will burn up the *chaff* (evidently meaning the ungodly) with unquenchable fire\*."

Thus we perceive the most wicked and worthless part of mankind, who are ever liable to be "carried away" by every lustful and sinful appetite, are metaphorically described by the word "chaff," or "stubble." Now if "stubble," or "*chaff*," be a proper metaphor for the wicked and ungodly, the word "*air*" is much more so, because the qualities of the air are more comprehensively descriptive of their character and conduct. Of all the elements, the air is the most volatile and changeable; so it is with the ungodly. Destitute of faith in the word of God, they have no polestar to look up to; no rule to direct their thoughts or actions; no test by which they can know right from wrong, virtue from vice, or true piety from the blackest blasphemy; no guide to lead them to the truths of the ever-living God, the essence of all TRUTH. Therefore, like the air, volatile and unfixed, they are liable to be changed by every false doctrine, and to be blown to and fro by every lustful desire, and sinful inclination. In this metaphorical sense, I humbly apprehend the prophet uses the word "*air*." But to give this explanation of the word the greater probability, St. Paul

\* St. Matth. iii. 12.

expressly calls 'the power of the ungodly the "power of the air" (because there is nothing solid, fixed, or permanent in it,) and farther informs us, that Satan, "the PRINCE OF THE POWER OF THE AIR, is the spirit that worketh in "the children of disobedience\*," or the ungodly: that is, he incessantly labours in seducing and acquiring absolute dominion over them. From all which, and the general tenor of this vial, that continues to the end of the last dreadful judgment of God, we may conclude, that it is to be poured upon the *ungodly confederacy* of idolaters, apostates, and atheists, "gathered together IN BATTLE ARMY, at the mountain of destruction, on the "GREAT DAY OF GOD ALMIGHTY," whenever it shall be his righteous pleasure that it shall come.

The vial being thus poured out upon the ungodly confederacy, and all its hosts, the prophet farther informs us, that there will come "a great voice out of the temple of heaven "from the throne" (from God himself,) saying, "IT IS DONE;" that is, as I humbly interpret it, the wicked, having thus filled up the measure of their iniquities, in rejecting the merciful conditions of his gospel of Christ, and even thus conspiring to destroy it, it shall be no more preached to them, but Christ will withdraw his tender care over them, and leave them to the strong delusions of their sins. So Christ,

\* Eph. ii. 2.



when upon the cross, in his last agonizing moment, having made his atonement to his Father's justice for the sins of the world, said, "It is finished.\*"

The prophet now concludes his great outlines of this awful subject, by a brief intimation of the *issue* of the battle between the blessed Son of God, and Satan at the head of all his impious hosts. And here he tells us, that on the day thereof, there shall be "a great earthquake." Whether this word is to be understood in the literal, or the metaphorical sense; whether it is to be a violent concussion of the earth, or a great dissention and convulsion among the three parties of the confederacy, it is to be "such as was not since men were "upon the earth, so mighty an earthquake, "and so great." We ought to read the text in the latter sense, and that this great confederacy of idolaters, deists, and atheists, are to quarrel among themselves, and to be the instrument of their own destruction. My reasons for this exposition of the text are these: we are told in the next verse, that "the great city is to be divided into three parts." Now the term "city" is made use of in different places of the Scriptures, as a figure to describe a great body of people united. The Jewish church and nation are described by the metaphor of "*the holy† city*." Jeremiah, in foretelling the dispersion of the Jewish nation, calls it "this

\* John, xix. 30.

† Isa. xxxiii. 20. Dan. ix. 24. Rev. xi. 2. xxi. 2. xxii. 10.

city\*.” The prophet himself describes revolutionary France by the “great city†.” Indeed the original sense of the word “city” is any great assemblages of people united by law or contract : “*Cætus hominum jure sociati, civitatem appellantur†.*” Hence we may conclude, that St. John calls the great confederacy of pagans, deists, and atheists, which he just before described, “the great city.” He further informs us, that this “great city is to be divided into three parts.” That is, as I humbly interpret the text by the context, into the three great *parties*, so often described before ; and that they are to make war upon, and destroy one another, after the late example of the revolutionary factions of France. He adds, in the same verse, that “the cities of the nations are to fall in this war,” in their threefold distinction, and that great Babylon,” meaning the grand confederacy, “shall come in remembrance before God, to give unto it the cup “of the wine of the FIERCENESS of his wrath ;” and that every *island* shall flee “away, and the *mountains* shall not be found ;” which in the literal sense of the verse is, “every *leader* of “the confederacy shall in vain flee from the “danger, and the *generals, great officers, and “men in power*, shall not be found ; and that “there shall fall upon men, the inferior ranks, “a great hail out of heaven, every stone about “the weight of a talent ; and men shall blas-

\* Chap. xxii. 8.

† Rev. xi. 8.

‡ Cicero.

“ pheme God because of the plague of the hail,  
 “ for the plague thereof shall be *exceeding*  
 “ *great.*”

## SEVENTEENTH CHAPTER OF THE REVELATION.

*A more particular Description of the Confederacy, and an Annunciation of the Decree passed upon it, and its dreadful Consequences.*

AND there came one of the seven angels which had the seven vials, and talketh with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters :

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was

arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and when I saw her, I wondered with great admiration.

HAVING finished his *proem* to the great and awful subjects of the seventh vial, in the preceding chapter, the prophet goes on to a narration of the events of it in *detail*. He resumes his subject from the beginning, and describes the grand confederacy of the enemies of the word of God, to which he had before only alluded. In this consolidated and united state he considers it as the cause and parent of all the idolatry and deviations from the word of God, which had been introduced into the world by Satan (the great seducer of mankind,) into polytheism, apostacy, and atheism : that polluted source of all depravity and sin, or, as the prophet expresses it, of all " the abominations of the earth." He describes it as such by a variety of comprehensive, emphatical, and metaphorical appellations, which run throughout the chapter. Of these, however, I shall only consider such as engross the first five verses, as they are the great and leading marks of the confederacy intended to be foretold.

1. It is called " The *great whore* that sitteth upon many waters, with whom the *kings* of the earth have committed fornication, and the *inhabitants of the earth* have been made drunk with the wine of her fornication."

Now, the word "*whore*," in its literal sense,

is a woman that has an unlawful and lustful connexion with men; and in the spiritual sense, it is every man, woman, or political power, that has any connexion with those who are disobedient, and embrace as their faith, false doctrines, and worship fictitious deities, prohibited by the word and law of God. In the latter sense the word is made use of in many parts of the Scripture. Thus the Jews and Jerusalem are called "a whore," "a harlot," and are said to commit "whoredom," on account of their embracing the idolatrous and false doctrines of the Egyptians and Assyrians, and worshipping their Gods\*. So here the prophet describes this great conspiracy, which is to consist of all the idolatrous, apostatizing, and atheistical kings, ruling over many nations, by the appellation of "*the great whore*, that sitteth upon many waters."

2. He again describes this confederacy by the metaphor of "a woman sitting upon a scarlet coloured beast, full of the names of blasphemy." A woman was the prolific parent of the human race, who, after the fall of Adam, joined in one sinful society, and therefore is a suitable metaphor for any Power that has united, and produced any great body of people. So the church of Christ is denoted by "a woman clothed with the *Sun* (with the light of God's eternal truth,) having the "*moon* (all temporal and sublunary things)

\* Isaiah, i. 11.

Ezek. xvi. 15, 16, 17, 18.

“ under her feet, and upon her *head* (the most “ conspicuous part of her body) a *crown* (the emblem of power, excellence and triumph) of *twelve stars*,” (figuration of the twelve apostles, possessing the transcendent power of the Holy Ghost\*.) In like manner the prophet describes this confederacy by the hieroglyphic of a “ woman,” but of a woman, whose character is to form a direct contrast to that of the church of Christ. She is represented as “ sitting upon (ruling over) a scarlet coloured beast,” (or a great body of people full of crimes† and all manner of blasphemy). She is arrayed in ‡ *purple and “ scarlet,”* to denote, that the *ruling powers* of the confederacy shall be depraved to the utmost extent of *sin* and unrighteousness; and the *beast* itself is “ *scarlet*” coloured, to intimate that the great body of the people shall be as *wicked as their rulers*.

3. Again, he describes the confederacy by the name of “ The *great whore*, with whom “ *the kings of the earth* have committed fornication; and the inhabitants of the earth “ have been made drunk (mad) with the wine “ (the spirit) of her fornication,” (of her idolatry.) Who is this “ *great whore*,” with whose spirit of her idolatry, all the kings and inhabitants of the earth have been made drunk? We have never heard nor read of any one. Power

\* Rev. xii. 1.

† Isaiah, i. 18.

‡ So Ezekiel, to describe the sinfulness of Tyre, describes it as covered with *purple and scarlet*, xxvii. 7.

that answers to this descriptive name, except this grand *confederacy*, this united body of idolaters, apostates, and atheists, which, from the brief account the prophet has before given of it, perfectly answers to this description. For we know from sacred history, that soon after the time of Noah, "all the kings and inhabitants of the "earth," (the Jews, the peculiar people of God not excepted,) become proselytes to *Polytheism*; or, as it is expressed in holy writ, "went a *whoring* after *other gods*, and bowed themselves unto them\*." Since the coming of Christ, and the conversion of the world to the truths of the Gospel, the kings and inhabitants of the earth have gone a *whoring* after Papal and Mohamedan *apostacy*: and in our days we have seen the ungodly kings and inhabitants "of the earth," and an immense number of their subjects, with astonishing eagerness and zeal, embracing the horrid principles of *atheism*, blasphemy, and anarchy: and how many more will follow their example before the confederacy here foretold shall take place, the event alone must discover.—However, when these three libidinous tempters of mankind shall be united on the great "day of God Almighty, they will become one " '*great whore*,' with whom the kings of the "earth have committed fornication; and the "inhabitants of the earth have been made "drunk with the wine of her fornication."

\* Judges ii. 17.

4. This great confederacy of the ungodly is also called "mystery." Now, a *mystery* is a thing, the nature of which is incomprehensible to the human intellect, and may be true or false. There is a "mystery of godliness\*," and there is also the "mystery of iniquity†." The prophet cannot mean the former in this place; the expression would be extremely improper when applied to the enemies of Christ, whom he is here describing: he must therefore, from the tenour of his discourse, mean the latter. This "mystery of iniquity" St. Paul also describes when speaking of the coming of Christ on the "great day of God Almighty," by *that wicked* whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his *coming*‡. Indeed the whole of the apostolic description of this "mystery of iniquity" pertinently applies to the ungodly confederacy.

But it may here be asked where is the "*mystery*," of idolatry, apostacy, or atheism? The answer is, that they are all mysteries beyond the comprehension of the human intellect, and mysteries also the most iniquitous that have ever been invented by men, or devils. Is it not a "mystery" incomprehensible, that man originally made in the image and after the likeness of God, endued with the light of reason, and the impulse of conscience, should, with unspeakable ingratitude cease to obey

\* 1 Tim. iii. 16.

† 2 Thess. ii. 7.

‡ Gen. i. 26.



God's righteous will, and to worship him ; and should prefer the adoration of *dead* men and idols of " gold and silver, and brass, and " stone, and wood, which neither can see, nor " hear, nor walk," to the worship of the only true God, their Sovereign Creator\*? This is the " mystery of iniquity," of *polytheism*, and *idolatry*. Is it not a " mystery" that men so made and endued, should put their whole trust in *fatalism*, and should be persuaded to believe they shall live in a sensual paradise, which they know from experience, is followed by consequences that destroy them in this life ? And that fallen, sinful man should be as infallible as the God of heaven ? This is the " mystery" of *apostacy*. And is it not a yet greater " mystery of iniquity," that the universe should be pronounced to be eternal and self-created ; and that there is not, nor ever has been, one self-existing spirit, or God who created all things ? And this is the mystery of *atheism*.

Thus all the three powers of idolatry, apostacy, and atheism, are " mysteries of iniquity," and therefore the prophet calls them, emphatically, " mystery," in the singular number, because they are united, and form but one body, one GREAT " MYSTERY."

5. Farther, this conspiracy of the ungodly is described by the name of " BABYLON THE GREAT." The word " Babylon," translated, is

\* Rev. ix. 20.

a *mixture*, or *confusion* of things. From the antecedent description of this conspiracy, it is to consist of a *mixture* of all the Polytheists, Apostates, and Atheists, a *mixture* of all the *false doctrines* that ever existed on the earth; and it is natural to believe, indeed it seems absolutely impossible not to conclude, that their discordant and heterogeneous tenets and principles should not, when mixed together, be the cause of a great political fermentation, and quarrel among themselves, and be one of the means of their destruction, as the prophet has before intimated.

6. Again, it is called, "*The mother of Harlots.*" It is the mother of all idolatry, of all the deviations from the true word of God, of all the schisms in the church of Christ. It is now, in its combined state, the mother of *polytheism*, *apostacy*, and *atheism*, and of the ungodly "of the whole world." Because, upon some of them, Satan, the spirit of evil, and the deceiver of the whole world\*, had begotten all his illegitimate children; therefore it is moreover called, emphatically, "the abomination of the earth."

7. There is another mark of this wicked confederacy, which I cannot pass over in silence: the prophet having represented it by the preceding names, concludes with telling us, that "he saw "the woman *drunken* with the *blood* of the *saints*," "and with the blood of the *martyrs* of *Jesus*;" that is, raving and rejoicing over the multitude of saints and martyrs, whom she had unjustly and

\* Rev. xii. 9.

unmercifully put to death ! Where now are the Powers who have wantonly opposed, and wilfully spilt the blood of the saints and martyrs of Jesus, but the powers of *pagan* idolatry, of *Mohamedan* and *papal* apostacy, and *French* atheism ? Have they not, in a regular succession, from the rise of the church of Christ to this day, been its only opposers, and the murderers of its most pious and righteous members ?

There are other marks besides in this chapter, tending to show, that the prophet is describing a certain great confederacy of the ungodly, which is to take place in the "*last days*" or in the *great day* of GOD ALMIGHTY. But to consider them all would be inconsistent with the limits fixed to these brief conjectures ; and I trust enough has been said to enable the diligent and religious seekers after truth, to understand the meaning of the prophet, and to prove that the Power thus described is not the Power to which protestant commentators have generally ascribed it. I am well aware, that they have imputed all the signs of the Power, mentioned in this chapter, to the *Papal bierarchy*. But I cannot concur with them in loading the Popes of Rome, with all the sins of the world. Their ambition, their avarice, and their idolatry, have been wicked indeed ; but there have been other Powers in the world, enemies to the church of Christ, besides the Pope's who have drawn mankind into grievous error and sin. The Powers of Mohamedanism and Atheism, as we have seen, have had a heavy share. How, then, can we conceive, that the Spirit of truth should

intend to load the Popes of Rome with all the crimes, all "the abominations of the earth?"

That the prophet could not mean merely to describe the Papal power, by the "great whore," or any other appellation, I have before considered, appears to me very evident, from the regular and perspicuous manner, in which he treats this important subject throughout the Revelation. He foretells the events in the same order of time, in which they were to come to pass. He always finishes the history of one period of events, and of one Power, before he proceeds to the next in succession, never mentioning a subsequent one before the antecedent. He began his prophetic history of the rise of the church of Christ in general, through pagan opposition, with its victory over it\*. In the next chapter describes the fall of pagan Rome; then the rise of Mohamed and the Othman empire, and their dreadful persecutions of the church in the East. He then passes to the history of the church in the West, and having given us a summary view of the great outlines of it†, proceeds, in the next chapter, to take a summary view also of his new subject‡. In the first part of the following chapter§, he foretells the rise and exploits of the Papal church, and in the latter part of it, the coming of the atheistical power of France. Hitherto his history had been confined to the contests of the church and her enemies. But the subsequent parts of the Re-

\* Chap. vi. vii. &c. &c. in order.

† Chap x. xi. ‡ xii. § xiii.

velation relate to the final destruction of her adversaries, her complete triumph over them, and her eternal redemption. Moreover, according to his usual method of beginning a new subject, he takes in his proem, a brief view of the great events of which it was to be composed\* ; and, again, in the chapter which follows†, in a series of events, he details the manner in which the destruction was to be poured out successively, or, at determined periods, upon all the opponents and enemies of the church. Under the "first vial of the wrath of God," he foretells the judgments that should be poured out on *revolutionary France* ; under the second vial, on *Papal Rome* ; under the third, upon *Papal Germany* ; under the fourth, upon the king and people of *France* ; under the fifth, upon the *republic* and *people* of France, in her *atheistical* state ; and under the sixth, upon the *Othman empire*, or Mohamedan apostacy. After this we read no more of the powers of Paganism, Mohamedanism, Papacy, or Atheism, acting in their *separate* capacities, and of their distinct operations against the church of Christ ; but, on the contrary, we find that the prophet, under the "seventh vial," begins the history of a new future power, and *grand confederacy of all of them together*, for the purpose of the utter destruction of the truth, and the word of God. This subject he introduces in the last verses of the sixteenth chapter.

Now all the great events I have recited, ex-

\*xiv. xv.

† xvi.

cepting the three last, have come to pass, in the exact order of time, they were foretold by the prophet. Hence we may rationally conclude, that the three last also, though future events, will come to pass in the same order; who then ought to doubt the pretensions of the prophet, to his having written the whole of the Revelation, in a clear *chronological* order? Can it be supposed, that, after having foretold the rise and exploits of the Papal church, in the first part of the thirteenth chapter, and that of the atheistical power of France, in the latter part of the same chapter; after having foretold the fall of the first under the "third vial," and of the second under the "fifth;" and after having entered upon the new subject of the history of a grand confederacy, which is to take place after the fall of the powers of atheism, and Mohamedanism, in the sixteenth chapter; and, in short, treated of all the preceding events in chronological order, and with historical perspicuity, he should, in the seventeenth chapter, depart from that order, and violate that perspicuity, by beginning it with a new historical description of the *Papal* church; a church, the rise and fall of which he had already recorded? The supposition appears to me absurd in the extreme. It would be, to suppose, that the prophet, while guided by the spirit of infallible *wisdom* and *truth*, could commit an egregious and palpable anamoly, an evident anachronism, an unnecessary repetition of the history of a Power, which he had completely written before.

Besides, the signs given by the prophet, in this

seventeenth chapter, when rightly understood, will neither apply to, nor are they descriptive of, *the church of Rome*. With what propriety does the emphatic name of "THE great whore" apply to that power, when Paganism, Mohamedanism, and Atheism, are much greater "whores" in the scriptural sense, or a much greater, and more impure, deviation from the word of God? With what propriety can it be said of Papal Rome, that "the kings of the earth have committed fornication with her;" and that *all* nations have drunk of the "wine of the wrath of her fornication," when the kings and nations of *Europe* only (and not all of them) have adopted her idolatry, and been concerned in her fornication? when the immense Chinese nations have uniformly rejected her attempts to seduce them, and when none of the nations of Asia, Africa, or North America, have been corrupted by her doctrines?

Nor will the allegory of "a woman sitting up-  
"on a scarlet-coloured beast, full of names of  
"blasphemy," apply to the Papal church. That some of the Papal tenets are blasphemous, I am ready to confess, and therefore the prophet, in his "history of that church, describes it by a "beast  
"having seven heads, and upon his heads the  
"name of blasphemy," in the singular number. But this beast is described as being *full* of the *names* of blasphemy; and, if full, it can hold no more. It must, to answer to the name, have been guilty of every kind of blasphemy, from the lowest up to the highest, even to atheism, the sum total of every species of blasphemy. Now this

is not the case with the church of Rome: she acknowledges the existence of God, the mission of Christ, and the agency of the Holy Ghost. A real and studious inquirer after truth, acquainted with the doctrines of Paganism, of Mohamedanism, and of the Atheistical power of France, could not be led to think of Rome by this description. Nor will the name "Mystery" apply, with propriety, to the Papal church, when we consider, that the doctrines and tenets of Mohamedanism and Atheism are by far more extensive and incomprehensible mysteries than those of Popery. The name "Babylon the Great," truly interpreted, is "the great city," or body of people, consisting of a mixture of different nations, professing different, and those erroneous, principles of religion, and, therefore, a great city of anarchy and confusion. And this was the case of Chaldean Babylon of old, before its fall: it was a *confused mixture* of all the then idolatrous nations, and thence derived its name. But this will by no means describe the Papal church, which, although it consists of different nations, yet all her members profess the *same* erroneous principles, the same kind of idolatry. So that there is no *mixture* of doctrines, no *confusion* in her worship, which there must be, in order to apply the name to her, with any degree of propriety.

Again, the appellative expression, "*the* mother of harlots, and abominations of the earth," will, with still less propriety, apply to Papal Rome. A "harlot," in the scriptural sense, is a power that seduces men, from their duty to God, into



idolatry. A "*mother* of harlots," in the plural number, is a Power that has led them into several kinds of idolatry; and the expression, "mother of harlots," with the emphatic article *the* before it, signifies the *greatest* of all "harlots," or idolaters. Now the Papal church answers not to this descriptive sign: for, although she is a "harlot," and is called a "whore," yet she is the parent of but one illegitimate offspring, Papal apostacy, and therefore she cannot be "a mother of harlots" in the plural number. Nor has she been "*the* (the greatest) mother of harlots," for when we consider the extent, variety, and sinfulness of the deviations from the word of God, as well of the Mohamedan superstition as French atheism, they will appear to have far exceeded her in folly and in iniquity; and, therefore, she cannot, with propriety or truth, be considered as *the* mother of harlots. Nor does she answer to the other mark of "THE mother of the abominations of the earth;" for although it is well known that she has had her sins, and abominations, yet they are by no means of so deep a dye, as the abominations of Pagans and Mohamedans. And although she has "been drunk with the blood of the saints, and the blood of the martyrs of Jesus," yet she has drunk only a portion of that blood. And when we consider the persecutions and destruction of Christains, by pagan Rome, and the powers of Mohamedanism, it must be confessed she has not had more than her share.

Thus none of the preceding marks of the Power here foretold can possibly be descriptive only

of the *Papal church*. The spirit of prophecy, in its delineations, is accurate and perfect, and the events will always exactly correspond. But when we apply these signs to the *grand confederacy*, mentioned by the prophet in the foregoing chapter, their allegorical and scriptural senses are perfectly answered. The separate and distinct powers of paganism, apostacy, and atheism, will be lost in the union, It will no longer be the one or the other, but a mixture of all of them together; a *Power never before existing*, and which will completely answer and accomplish every mark of the prophet,

After having thus described this grand confederacy, which is to be "gathered together in battle, in the great day of God Almighty," with all their hosts, he tells us the wicked purpose for which they are to be armed for the presumptuous conflict. "These," says he "shall make war *upon the LAMB*, and the Lamb shall overcome them, for HE IS THE KING OF KINGS, AND LORD OF LORDS; AND THEY THAT ARE WITH HIM ARE CALLED, AND CHOSEN, AND FAITHFUL\*."

There are divers other signs in this chapter, which, in my humble opinion, unite in describing the same monstrous coalition of the ungodly, against the church of Christ. But I forbear to treat of them, as it would lead me far beyond the limits I have allotted to these brief conjectures, and because I trust I have said enough to convince the pious reader, that the signs I have

\* Rev. xvii. 14.

already considered do by no means refer to the church of Rome; but to a coalition of Powers, which is to be "gathered together to battle," on "THE GREAT DAY OF GOD ALMIGHTY." Nor, indeed, should I have said so much, but from a wish to correct an error, which has long been believed and repeated by many Protestant commentators, on this chapter, ever since the Protestant opposition to the Papal church commenced. To account for so great an error, committed by so many truly learned and pious men, is not an easy task. Has it arisen from their not attending to the *exact chronological order*, in which the prophecies in the Apocalypse are treated? Or, from their not duly considering, that the prophet, after having foretold the rise and fall of the Pope,\* announces the coming of three other wicked and idolatrous enemies of the church of Christ, in the order they were to come, namely, the "beast of the earth,†" or the atheistical power of France; the "woman sitting upon a scarlet coloured beast," or the "great whore," or "Babylon the great, &c.‡" and "Gog and Magog§;" all of them more sinful and idolatrous enemies of the word of God, than the Pope? Or has this unaccountable and mischievous error arisen from a zealous anxiety to rescue the church of Christ from the wretched slavery and captivity of the Papal church, which has led them to represent it as the source of all manner of evil, and to ap-

\* Chap. xii. 1—10.

† Chap. xvii. 2—6.

‡ Ibid.

§ Chap. xx.

propriate all the marks, however, inapplicable and discordant, of "the man of sin, the son of perdition," foretold by St. Paul; all the marks of "antichrist," foretold by St. John; and all the marks of the beast of "the bottomless pit," "or the beast of the earth, and of the great whore, &c." to the Papal hierarchy, and thus to load it (already abundantly loaded with its own peculiar sins and abominations) with all "*the abominations of the earth*;" with all the idolatries, sensuality, and crimes of *all the enemies of the church of Christ*, from its rise to its final redemption? This, I humbly apprehend, in the exposition of the apocalyptic history, is a very great error; an error which robs it of that perspicuity of chronological narration, which it certainly possesses, renders it a very defective history of the church of Christ, and involves it in confusion.



#### EIGHTEENTH CHAPTER OF THE REVELATION.

*The awful Sentence of Divine Justice passed upon the ungodly Confederacy, and the last Summons from Christ, to those that fear God, to separate themselves from it.*

IN this chapter the prophet foretells the *destruction* of the ungodly confederacy of IDOLATERS, APOSTATES, and ATHEISTS. And as it has been his uniform method, when predicting events, which are to take place in the course of divine

Providence, to describe them figuratively, by an *angel* sent into the world for that purpose, so here he represents this dreadful event in the same manner. He sees "an angel coming down from heaven, having great power, and the earth was enlightened by his glory, and he cried *mightily* "with a *strong voice*;" to denote the immutability of the decree, the perfect justice upon which it is founded, and the dreadful effects of the wrath of God, when it shall be poured out upon the confederacy. This angel proclaims the awful decree saying, "Babylon the great *is fallen, is fallen*, and "is become the hold of every foul spirit, and a "cage of every unclean and hateful bird. For "all nations have drunk of the wine of her fornications, and the kings of the earth have committed fornication with her, and the merchants "of the earth are waxed rich through the abundance of her delicacies." In thus announcing the dreadful decree, the angel speaks in the present tense, "Babylon the Great is fallen," and repeats "is fallen\*," to show that the decrees of a God of infinite wisdom, power, and justice, are *fixt and irreversible*, and as soon as passed, are to be considered as executed.

The decree thus announced, the prophet passes to a description of the tender mercies, and abundant love of the eternal Son of the most high God, towards his church, at *that critical period*. Proofs of this eneffable love, from the rise of the church, to the end of the world, run

\* Ver. 1, 2.

throughout the Scripture. We are there told that "the mercy of the Lord is from *everlasting to everlasting* upon those that fear *him*\*." I shall, therefore, only recite a few instances of it, which seem necessary to introduce an explanation of the two verses, following those I have already commented upon.

Just before he foretold the destruction of Jerusalem, we find our Saviour, with sorrowful tenderness, mourning over her in this beautiful and expressive lamentation: "O JERUSALEM, JERUSALEM, *thou* that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not†."

Again, after his merciless crucifixion, and his ascension to his Father, when his flock had lost their shepherd, he sent his angel to the prophet to assure them, that "a crown should be given to them, and that they should go on conquering and to conquer‡."§

Again, foreseeing that his church, notwithstanding her triumph and exaltation over the heathen world, would ungratefully and wickedly forsake the word of God, to which alone she would be indebted for her peace and happiness, and fall into abominable heresies; and also knowing

\* Psalm ciii. 17.

† Matt. xxiii. 37.

‡ Rev. vi. 2.

§ How accurately and completely was this assurance of Christ, foretold in the first century, fulfilled in the fourth, when Constantine the Great, then emperor of Rome, the mistress of the heathen world, became converted to the Christian faith, and the head of the church!

the dreadful\* visitations of God to be inflicted upon her by the barbarian nations, he sent his angels to the prophet, forewarning her of them, that she might avoid their rapine and bloody ravages, by repentance and returning to her father's house†.

. Again, foreseeing that she would obstinately persevere in her iniquity, and the justice of God would pour down upon her woes yet far more severe, and of longer continuance, thro' the means of *Mohamed the Pope*, and *revolutionary France*, he again pre-admonished her of her danger, that she might reject their blasphemous falsehoods, and avoid the consequent judgments. This gracious and merciful admonition the prophet describes in these words‡: "And I saw an angel flying through the *midst of heaven*," meaning, throughout all the regions of the church then planted in all parts of the earth, "saying, woe, woe, woe, to the inhabitants of the *earth*§," that is, to all the mem-

\* These dreadful visitations of God upon the church, thus foretold in the first, began in the latter end of the fourth century, and continued down to the middle of the sixth, when they became completely fulfilled. See Newt. Diss. vol. ii. p. 202—207.

† Rev. viii. 7, 8, 9, 10, 11, 12.

‡ Rev. viii. 13.

§ We have seen these visitations of God, as it were fulfilled, and still fulfilling before our eyes. We have seen that Mohamed the Pope, and atheistical France, are come, and brought in their train all the seductive decrees, falsehoods, lies, and blasphemies, and overwhelming the church of Christ with darkness, filth, and blood; and we have seen the fall of the second, or the Pope, within these last four years; and, in all probability, we shall see those of the first and third in less time than half a century, as foretold by the prophet seventeen hundred years past:

bers of the church, who had known the word of God, and now obeyed it not, but had become "earthly, sensual, and devilish\*."

But it may here be asked, What is this angel, and when did we hear of his flying through the midst of the church? The answer is not difficult, if we translate the verse from its figurative, into its literal sense. The prophet has, in other places, represented the *word of God*, or the *Gospel of Christ*, by the figurative expressions of "The holy city," "the temple of God," "the altar," and "the two witnesses." Here again varying the figure, as it is common in the beautiful and mysterious language of prophecy, he uses, with equal propriety, the word "*angel*," to convey the same idea. Taking the verse, then, in its literal sense, we shall find, that this pure and *boly angel, the word of God*, did "fly through the midst of" the church from one end of it to the other, carrying with it the admonition here foretold, before the time when the visitations of God were to fall upon the church. For if we may give credit to history, this angel of the Gospel of Christ, through the missionaries of the Church, spread the word of God over the inhabited part of the earth, in the most rapid manner, in the sixth century: it was proclaimed and practised from *China in the East*, to *Ireland in the West*, some time before the rise of Mohamed, and the Pope, in the seventh: and thus the literal

\* James iii. 15.



meaning of the text became completely fulfilled.

Again, after the prophet had foretold the fallen and abject state of the church, lost to the pure light of the word of God, and overwhelmed with the pollutions and darkness of Mohamedan and Papal apostacy, and French blasphemy, together with the fall of these, her three great enemies, in the former parts of the Revelation; in the beginning of the fourteenth chapter, he figuratively represents Christ and his saints as preparing, with the utmost joy, to raise the church from its impurity and darkness, and to reform it in such manner as to prepare it for its final redemption and eternal happiness in his kingdom on the earth\*. To effect this glorious purpose, he mercifully sends before him his messenger, to preach the Gospel to the fallen world. "And I saw," says the prophet, "another angel flying in the midst of heaven, having the *everlasting Gospel* to preach to them that dwell on *the earth* and to every nation, and kindred and tongue, and people, saying, with a loud voice, FEAR GOD and GIVE GLORY TO HIM: for the hour of his judgment is come; and WORSHIP HIM THAT MADE HEAVEN AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS.†"—Thus seeming to foretel, that "before Satan, and his mighty confederacy, shall make their last effort to *crush*" and extirpate the word of

\* Ver. 1, 2, 3, 4, 5.

† Rev. xiv. 7.

God from the earth, with design to prevent the coming of Christ to reign upon it, that word shall again be preached in all parts of the world: again "go forth conquering and to conquer;" that, as it had been exalted to the greatest of all *temporal* crowns in the fourth century, so it may hereafter be exalted to the first of all *spiritual* crowns in the kingdom of Christ; but to a much greater degree of purity, holiness, and perfection, and far above the reach of the seductions and pollutions either of Mohamedan and Papal apostasy, or French atheism; and even, above *all of them*, united in their GRAND CONFEDERACY. For it is to be "AN EVERLASTING GOSPEL," which shall prevail in *the hearts* of all those that "fear God and give glory to him," *for ever and ever.*

From the tenour of the prophecies, the commencement of this blessed event, most hopeful and encouraging to all real Christians, does not seem to be at a great distance. Were we alone to look at the present dark and depraved state of the world, we should be led to entertain a different opinion. But what is it which is impossible with God, that "*made heaven and earth, and the sea, and the fountains of waters?*" How long did he suffer his *holy word* (sent to give a fallen and disobedient world an opportunity of recovering the undefiled and happy state in which he had benevolently created it) to wade through the im-

mense mass of pagan darkness and filth, under the most discouraging depression? From the time of its revelation, in the first century, he permitted it to struggle with, and often languish under, the most dreadful persecutions, as it were, in perpetual succession, even to the last, the most general, the longest continued, and the most bloody, under *Dioclesian*, in the latter end of the third century: and yet, how suddenly! how unexpectedly! how *miraculously*! did Christ, in less than half a century, snatch his church from this desponding state, and place it upon the throne of the greatest Power on the earth? and how soon after did he, in the course of his Almighty Providence spread his *holy word*, from the eastern coast of Asia, to the western shores of Europe. Seeing, then, that his omnipotence and mercies are not lessened, and that he has been pleased to lead his church, to reject and fight against Papal and Mohamedan apostacy ever since the reformation to this day\*, a period, a few years only, short of that which he allowed it in the beginning to contend with pagan idolatry; may we not thence humbly hope, that if we have not already, we shall soon see this angel “flying through the midst of heaven, having “the everlasting Gospel to preach unto them

\* It is worthy of remark, that from the time Christ disputed with the doctors in the temple (anno 12) to the conversion of Constantine, and the exaltation of the church, in the year 312, is three hundred years; so from the time Luther began to preach publicly against Popery, in 1517, from which commentators date the reformation to this day, is two hundred and ninety-two years.

“ that dwell on the earth, and to every nation, “ and kindred, and tongue, and people, saying, with a loud voice, (that is, with good effect) Fear God, and give glory to him ? ” For have we not seen, ever since the dawn of the reformation, Mohamedan apostacy daily sinking under the load of its own impurity, down to a lethargic stupor and inability to defend itself, and seeking protection even from “ the ANGEL OF THE WATERS,” the temporal head of the church of Christ ? and farther, have we not seen Papal apostacy at length in a manner destroyed, by the offspring of her own loins ? while the *blessed word of the ever-living God* has, in a remarkable manner, been rising out of these sinks of corruption and sin, until its fundamental truths are spread over Europe, and a great part of America ? And, besides, what mean those exertions of pious men, associating for the sole purpose of spreading the knowledge of the true God, and the Gospel of his blessed Son, among the heathen, even to the ends of the earth, sparing neither labour nor expense ? O may they not relax in their pious design ; but, encouraged by this prophetic verse, double their diligence a hundred fold !

But to return from this introductory digression, to the following verses in this chapter. The prophet, having foretold many instances of the watchful care and tender mercies of Christ, proceeds to the last token of it, before his second coming. He here represents the

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Son of God, after having announced the decree for the utter destruction of BABYLON THE GREAT, or the grand confederacy of the ungodly, as warning, at that last and most critical period, his beloved church, with all the tenderness of an affectionate parent, to *separate* herself from it: “\*Come out of her, *my people*,” come out of her all ye, who, according to my Gospel preached unto you, have learned to “*fear God and give glory to him*” (and if you have swallowed the least particle of the poisonous principles of Mohamedan and papal apostacy or atheism, cast it away, and flee from it as ye would from *certain perdition*, before this vial of the wrath of God be poured out upon the ungodly,) “*that ye be not partakers of her sins, and that ye receive not of her plagues*: for her sins have reached unto heaven, and God has remebered her iniquities.”

The remainder of this chapter contains an anticipated view of the extreme depravity and sins of the confederacy, and of the dreadful effects of this vial of the wrath of God, when it shall be poured out, and the decree executed upon it, for rejecting the “everlasting Gospel,” when preached to it, and for its audacious presumption in preparing to destroy it. The prophet seems to labour in describing the awful scene; and perhaps the horrors of it seem too great to be fully conceived by the finite intel-

• Verse 4.

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lect of man. However for the sake of brevity, I shall take the liberty of referring the reader to an humble and studious perusal of it, presuming that he cannot fail in finding it not a limited, but AN EVERLASTING PERDITION.

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NINETEENTH CHAPTER OF THE REVELATION.

*The second coming of CHRIST to destroy the ungodly Confederacy, preparatory to his taking possession of his kingdom upon the Earth.*

THE decree being *proclaimed*, and the vial *ready* to be poured out on the ungodly confederacy, the prophet now represents the Church of Christ as praising the GOD OF HEAVEN. "After these things," says he, "I heard " a great voice of much people in heaven (in " the church of Christ,) saying, Alleluiah\* ; " salvation, and glory, and honor, and power, " unto THE LORD OUR GOD. For true and " righteous are his judgments; for he hath " judged THE GREAT WHORE, which did corrupt the earth with her fornication (her wickedness), and hath avenged the blood of his servants at her hand.—and again they said, ALLELUIA. And† her smoke rose up *for ever and ever*. And the four and twenty elders, and the " four beasts, fell down and worshipped God that " sat on the throne, saying, *Atelluia*‡." Here

\* Chap. xix. 1.

† Isaiah, xxxiv. 10.

‡ Ver. 1, 2, 3, 4.

this awful and solemn scene of joy, thanksgiving and praise, is to begin in the church in HEAVEN, and to be acted by the same holy elders, the heads of the church, who were before the throne of God, when "THE LAMB was found worthy to open the book sealed with "seven seals," and to reveal his FATHER's will to the prophet\*. For the prophet proceeds immediately after to open a like scene of joy and praise upon this great occasion in the church, as yet militant *upon earth*; but not before it is authorised to take a part in it: "For," says the prophet, "a great voice came out of the THRONE, saying, Praise our God all ye his *servants*, and ye that fear HIM, *small and great*†"; that is, as I humbly apprehend, whether with Christ *in heaven*, or in *earth*. It is now, under this divine permission and command, that the church upon earth joins the heavenly concert, which, when thus united, the prophet describes in the following words:—"And I heard as it were, the voice of a great multitude, and as the voice of many waters (nations and tongues), and as the voice of mighty thunderings, saying ALLELUIA; FOR THE LORD GOD OMNIPOTENT REIGNETH. Let us be glad and rejoice, and give honor unto HIM, for the *marriage of THE LAMB* is come, and his wife hath made herself ready;" that is, the time of the union of Christ with his church is come, "and his

\* See Rev. v. 8. and the chapter throughout. † Ver. 5.

wife," the two churches, the one in heaven, the other on earth, by their union, have now made themselves ready to receive and obey him. And to her was "granted that she "should be arrayed in linen, clean and white ; "for the fine linen is the righteousness of "saints\* : "that is, in other words, and now to her was "granted a full pardon of all her *trans-* " *gressions, through the righteousness of Christ* " *imputed to her, and received by her through* " *faith in his Gospel† ; for the righteousness* " *of Christ is the righteousness of saints.‡.* "Blessed are they which are called unto the "marriage supper, to the union of Christ with "his church : blessed indeed, for they are jus- "tified, and shall live with Christ in his holy "kingdom."

The churches, now united, justified, and fully prepared to receive their Redeemer, the blessed Son of the most HIGH GOD is figuratively represented as coming to pour out this vial of the wrath of God upon the impious confederacy, and to remove it for ever out of the way of his reign upon earth. The prophetic description is awful, grand and sublime. It is expressive, as far as human language can express, not only of his divine and holy character, but of the business he is to be sent to perform. "And I saw *heaven* (the spiritual church) "opened, and behold,§ *a white horse* ; and he "that sat upon him was called *Faithful* and

\* Ver. 9, 7, 8.    † Rom. v. 16, 17, 18.    ‡ Ver. 6, 7, 8

§ Christ is described by the same terms, Rev. vi. 2.



‘*True*; and in righteousness doth he judge “and make war.” He is represented as sitting upon a *white horse*, to denote that, although he had taken upon himself the nature of man, ye he remains immaculate, and infinitely innocent and pure; and he is called *Faithful* and *True*, to shew that he had, with the most perfect *fidelity* and *truth*, executed the great trust reposed in him by his merciful Father, in bringing out of a sinful and miserable world a part of his fallen creatures, into a state of immortality and happiness. It is farther said, that “in righteousness he doth judge and make war;” to intimate, that the judgment passed upon the impious confederacy, and that the war and destruction he should pour down upon it, had been highly merited.—“And his eyes were as a *flame of fire*;” they were full of *ire* and *wrath* at the impiety and extreme blasphemy of the confederacy, he was coming to destroy. “And on his head were *many crowns*.” While his divine truths went forth only conquering and to conquer the heathen world, he had *one* crown only given to him\*, the crown of the pagan empire of Rome; but now, having collected a church, consisting of Jews, and many Gentile nations, over whom he is coming to reign, he has *many crowns*. “And he had a name written, that *no man* knew but himself.” He had the *name*, the *power of God*, the extent and infinity of which

\* Rev. vi. 2.

no man could comprehend but *himself*. "And he was clothed with a vesture *dipped in blood*;" to denote that he was coming on THE GREAT DAY OF GOD ALMIGHTY; to meet this horrid confederacy, now "gathered together," to offer him "battle," and to sink it in utter ruin at "Armageddon," the "*Mountain of Destruction*." "And his name is called The Word of God;" the name by which the prophet describes him in his Gospel\*; because, through him *alone* THE WORD OF GOD has been revealed to his fallen creature, man. "And the armies which were in *heaven*," the saints and martyrs, "the first fruits of his Gospel†," followed "him upon *white horses*, clothed in fine linen, white and clean," to show, that, being now justified by his imputed righteousness, through faith in him they were *without sin*, immaculate and pure. And out of his mouth goeth "a sharp sword, that with it he might smite the (confederated nations." This sharp sword is said to go out of his mouth, to describe his Almighty power, and the ease with which he shall destroy his enemies. It is to be done by a word, or even the breath of his mouth, as with a *sharp sword*. So St. Paul says, he shall‡ "consume the man of sin," or the powers of atheism, "with the *spirit of his mouth*, and the *brightness of his coming*." And Isaiah, "he shall smite the earth with the *rod of his mouth*, and with the *breath of his lips*

\* John, i. 1.

† Rom. viii. 23

‡ 2 Thess. ii. 8.

“shall he *slay the wicked\**.” To show the utter and everlasting destruction with which he is to overwhelm the ungodly, and to prevent their ever molesting his church during his peaceful and blessed reign upon earth, he is figurately represented as “treading them in the† wine-press of the fierceness of the wrath of Almighty God,” as a vintner treads, mashes, and separates his grapes, *never more to be united*. And now having consigned the ungodly to everlasting perdition, he is to be KING OF KINGS, AND LORD OF LORDS; that is, he is to be KING, and reign over the kings, and princes, and the lords of the tribes of Israel, and over all the Gentile kings and lords, who have been justified by his righteousness.

Ver. 17, 18, 19, 20, 21.—Here the prophet passes to the immensity of the destruction and the issue of the battle between the Son of God and the innumerable host of his enemies, *on the great day of God Almighty*, at Armageddon. He represents “an angel as standing in the sun,” a place from which he overlooks the whole earth, crying with a loud voice, saying, “to all the fowls that fly in the midst of heaven, come, and gather yourselves together, unto the supper of THE GREAT GOD, that ye may eat the flesh of *kings*, and the flesh of *captains*, and the flesh of *mighty men*, and the flesh of horses, and of them

\* Is. xi. 4.

† To tread in a wine-press, means utter destruction, Lam. .15. Isaiah, lxiii. 3. Rev. xiv. 19.

“ that be on them, and the flesh of all (kinds of) men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together\*, to make war against him that sat upon the horse, and against his army.”

Ver. 20. “ And *the beast* was taken, and with him *the false prophet* that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image :” meaning by *the beast*, the beast of the sea, or the church of Rome ; and, by *the false prophet*, the head of, or the blasphemous host of atheists, who, not corrected by the plagues of the second and fifth vials, had now joined in a conspiracy against Christ, with the dragon, or polytheism, as I have before shewn. “ These were cast into the LAKE OF FIRE AND BURNING BRIMSTONE. And the remnant were slain with the sword of him that sat upon the horse, which sword (or breath) proceeded out of *his mouth* (an immense and dreadful slaughter,) for ALL THE FOWLS WERE FILLED WITH THEIR FLESH.”

Here the attentive reader will observe, that the powers of apostacy and atheism are to be utterly destroyed in the battle of the GREAT DAY OF GOD ALMIGHTY, but that nothing is said respecting the “ dragon,” or the powers of *Polytheism* or *Pagan idolatry*, although par-

\* Rev. xvi. 13, 14, 15, 16, 17.

ties engaged in the battle. Hence we may conclude, that this darling and first-born child of Satan after the general deluge, with a part of his pagan host, will be suffered to escape, being reserved for a future and more dreadful punishment. And although we shall find this conclusion verified in the next chapter, yet the utter destruction of apostacy and atheism, and the reservation of polytheism for future perdition, are foretold by Daniel in a manner so corresponding with what we have here seen, that I cannot forbear to add a summary view of what this first of prophets has said respecting them, and the following kingdom of Christ, although I have treated of them more fully in a subsequent chapter.

Daniel\*, when foretelling the great events which were to come to pass between his time and the kingdom of Christ, represents the GOD OF HEAVEN as sitting in judgment upon the four beasts, the Babylonian, Persian, Grecian, and Roman empires, and passing a decree for their utter destruction. He then adds, "And I beheld then, because of the words the little horn spake, I beheld even until the beast (the fourth or Roman beast) was slain, and his body (meaning every member, horn and branch of him) destroyed, and given to the *burning flame*," or everlasting destruction: and the angel, when explaining the decree, tells him it included "the little horn." "But, the judgment shall sit, and they (the saints)

\* Chap. vii.

“ shall take away his dominion, to consume  
“ and destroy it unto the end.” Having thus  
foretold the execution of the decree against  
the Roman beast, even in its papal state, and  
of France in its atheistical state, he informs us  
what was the fate of the three other beasts, or  
the Babylonian, Persian, and Grecian empires,  
and adds, “ as concerning the rest of the beasts,  
“ they had their *dominion* taken away; yet  
“ *their lives* were prolonged for a season and  
“ time.” evidently meaning, that though they  
should lose their civil powers, yet their super-  
stitions and idolatries were to remain for a  
time. And as he further foretells, that the  
reign of Christ is to take place immediately  
after the execution of the first part of this de-  
cree, to what period can the time of the re-  
prieve allude, but to the thousand years dur-  
ing which Christ is to reign upon earth? To  
these brief observations upon the prophecy of  
Daniel, I shall only add, that he foretells the  
coming of Christ to take possession of this  
kingdom in these words: “ And I saw in the  
“ night visions, and beheld *one* like the Son  
“ OF MAN, came with the *clouds* of heaven  
“ (with the saints and martyrs not yet justifi-  
“ ed by his righteousness,) and came to the  
“ *ancient of days* (THE GOD OMNIPOTENCE  
“ from all ETERNITY;) and they brought *him*  
“ near before HIM. And there was given  
“ unto him *dominion* and *glory* and a *kingdom*,  
“ that all nations and languages should serve  
“ him. His dominion is an *everlasting* do-

“minion which shall not *pass away*; and his “kingdom, that which shall not be destroyed.”

Now *Polytheism*, or pagan idolatry, was the first great system of wickedness into which the descendants of Noah were seduced from the precepts of their pious father by Satan, the great and indeed the only enemy of the Jewish church, the *first* persecutor of the Gospel of Christ, and is, as we shall find hereafter to be *the last*; and this eldest child of Satan is properly designated by the figure of a *dragon*\*, the most powerful of all animals, throughout the Old and New Testaments. *Mohamedan and Papal apostacies*, the second great enemies of the church of Christ, which arose in the same year, and are jointly to seduce and persecute the church of Christ, during the same period, are here denoted by the beast: and the third great enemy of the same church, *the abominable system of atheism* and blasphemy, very properly described by *the false prophet*, because, respecting a *futurity*, it *foretels* more destructive and internal falsehoods, in a more direct contradiction to the word of God, than either of its other enemies. Mohamed has been erroneously thought by former commentators to be the prototype of this monster, because he has foretold a sensual paradise; but atheism teaches us to believe, that the world is eternal, and shall not *hereafter* be destroyed;

\* Psalm lxxiv. 13. Isaiah, li. 9. Ezek. xxix. 3. Rev. xii. 3. xiii. 4. xix. 20. xx. 2. xxi. 10.

that Christ was an impostor, and *shall not come* to judge the world; that there *will be* no resurrection of the body, no future rewards or punishments, for that death is only the eternal sleep of the soul; and uniting all kinds of falsehoods into one great *future* LIE, it asserts that there neither is, nor that there shall be *hereafter*, a God to rule over the world. Is not this a greater false prophet than Mohamedanism, popery, or even polytheism? Is it not in the emphatic words of the text, "THE FALSE PROPHET?"

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THE TWENTIETH CHAPTER OF THE  
REVELATION.

*Satan imprisoned and deprived of his power during a thousand years—The millennium, or reign of Christ, and first resurrection—The blessedness of his reign—Satan released from his imprisonment, seduces the nations Gog and Magog to attempt the destruction of the kingdom of Christ—His and their condemnation and eternal punishment—The destruction of the present world—Christ's victory and triumph over Death and Hell—Who shall be saved.*

WE have seen that the prophet, in his account of the battle between Christ and the ungodly confederacy, has foretold the utter perdition of the



*Beast and The false prophet*, and said nothing of the *Dragon*, or Pagans, but leaves us to conclude, according to the prophecy of Daniel, that their “\*lives (their superstitious idolatry) were prolonged for a season and time.” Daniel gives no intimation of the divine motive to this merciful reprieve of polytheism and idolatry, beyond the time of the execution of the sentence upon *apostacy* and *atheism*; but it may, I humbly apprehend, be clearly inferred, from the context of this chapter. St. John here informs us, immediately after he has foretold the destruction of apostacy and atheism, that “*the dragon, that old serpent which is the devil*” (not meaning the “dragon,” the type, or the leader of the pagan host, but expressly, that old serpent the devil, who tempted our first parents), shall be bound, chained, and imprisoned; that is, that his power to do mischief shall be taken from him during “a thousand years,” the period of the reign of Christ. And he further informs us, to what end Satan is to be thus deprived of all power, which is, “that he may deceive the nations no more, until the thousand years shall be fulfilled.” But to deceive what nations? There are to be none upon the earth, but those under the dominion and protection of Christ, and the pagan nations, for those of apostacy and atheism are to be destroyed *at his coming* to reign; and we read of no others in the prophecies: and we cannot reasonably suppose it to mean the nations over which Christ

\* Dan. vii. 12.

is to reign: for these, at his coming, are to be “\*justified by his blood,” and sanctified by his “righteousness,” imputed to them, far above all deception and temptation†. It follows then, that it must be the *pagan* nations whose “lives were prolonged for a season and time,” or during the thousand years. And here another question arises, to what end are these nations to be thus mercifully relieved from the power and temptations of Satan? The proper answer to this question is, that “†God is a rock, his work is perfect: for “all his ways are judgment: a God of truth without iniquity, JUST and *right* is HE.” It is therefore impossible but that this reprieve of the *pagan* nations, and this disability of Satan, must be founded in righteousness and mercy: and if we may be permitted to conjecture, from temporal events, the motive of his infinite wisdom, it seems intended to give to the *pagan* nations a farther opportunity of saving themselves from the effects of his divine wrath, inasmuch as they will not have had so complete an opportunity of knowing the revealed word and will of God through Christ, nor have so knowingly, wilfully, and audaciously blasphemed his holy name, as the apostate and atheistical nations: and moreover, that being now no longer held in their darkness and captivity by Satan, but left to their free will; and having the peace, righteousness, and beatitude of the kingdom of Christ, as it were, *before their eyes*, they

\* Rom. v. 9. † Ibid. iv. 11. 22. 24. Gal. ii. 6. James, ii. 23.

† Dent. xxxii. 4.

may, if they choose\*, “turn from their idols, and turn their faces from all their abominations,” and come over to the church of Christ, in his kingdom, before the expiration of the term of their reprieve. Otherwise, after rejecting so great an instance of divine mercy, should they perversely prefer their filthy idolatry to the word of God, they may suffer according to the judgment passed upon them at the time of their reprieve, when confederated against the coming of Christ, with the powers of apostacy and atheism.

A similar distinction is made by Christ through the prophet, in his epistle to the church of Thyatira, between those that have had a perfect knowledge of the word of God, and those that have not. For, when denouncing utter destruction upon “that woman† Jezebel, *who calls herself a prophetess,*” and all who had committed fornication with her, because she knew the word of God, and obeyed it not, and had a space given her to repent, and she repented not; “But” he adds, “†unto you, and the rest in Thyatira, as “many as have not *this doctrine*, and which have “not *known the depths of Satan* (through my “Gospel, as she has), I will put upon you *no other burden*; but that which ye have *already, hold fast till I come:*” evidently meaning, that no more will be required at the day of his coming, than according to that knowledge of his divine truth which has been received. However, this

\* Ezek. xiv. 6. † 1 Kings, xvi. 31. Ibid. ix. 33, 34, 35, 36, 37.

† Rev. ii. 3.

imprisonment of Satan, and temporary deprivation of his power by the Almighty power of Christ, is foretold and described in the following plain and beautiful figures. “\* And I saw an angel come down from *heaven* (from the church of Christ, now typified by the word heaven,) having the *key* of the bottomless pit (given to him by Christ himself, who is represented as having the *keys of hell* and of *death*†) and a great chain in his hand. And he laid hold on the *Dragon*, that old serpent, which is the *devil* and *Satan*, and bound him a thousand years, and cast him into *The bottomless pit*, that he should deceive the nations no more, till the thousand years should be fulfilled.”

From the imprisonment of Satan, the prophet proceeds to the kingdom of Christ, and the first resurrection of the just. “And,” says he, “† I saw *thrones*, and *they* sat upon them:” evidently alluding to the thrones promised by Christ, when upon earth, to the apostles, and to the just made perfect, through faith in him. When Peter heard the parable of the rich man, he asked Christ, saying, “§ We have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that *you* who have followed me in the regeneration, when the SON OF MAN shall sit in his *glory* ye shall sit on *twelve thrones*, judging the *twelve tribes of Israel*.” Again,|| He that overcometh, and keep-

\* Chap. xx. 1, 2, 3.  
§ Matth. xix. 27, 28.

† Ibid. 1, 18.  
|| Rev. ii. 26.

‡ Chap. xx. 4, 5, 6.

“eth my words unto the end, to him will I give  
 “*power over the nations*,” So the prophet, speaking  
 of Christ, tells us, “\* And he hath made us (the  
 “apostles, martyrs, and saints) *kings and priests*  
 “unto our God, and we shall *reign upon earth*.”  
 And farther, “I saw (in this kingdom) the *souls*  
 “of them that were beheaded for the *witness of*  
 “*Jesus*, and for *the word of God* ;” meaning all  
 the prophets, apostles, saints, martyrs, and righ-  
 teous men, who shall have suffered death before  
 the second coming of Christ, either by the pagan  
 powers, whether Babylonian, Persian, Grecian,  
 or Roman, or by the apostate powers of Moham-  
 edanism and popery, “for the witness of Jesus  
 and the word of God ;” and also the souls of those  
 “which shall *not* have worshipped *The beast* † ;  
 “neither his *image* ; neither shall have received  
 “his *mark* upon their foreheads or in their hands ;”  
 that is, which shall not have been corrupted from  
 the “fear and love of God into the filthy and blas-  
 phemous impurity of atheism ;” and these “liv-  
 ed and *reigned* with Christ a thousand years ‡ . But  
 the rest of the dead” (meaning, as I humbly ap-  
 prehend, all those who shall not have “§ *feared*  
*God and given glory to him*,” according to the  
 merciful invitations of Christ himself, and, in  
 particular, the *black and barded* children of a-  
 theism) “lived not again until the thousand years  
 “were finished. This is the *first resurrection*.” ||  
 “*Blessed and holy* is he that hath part in the first

\* Rev v. 19.

† Rev. xiii. 12, 13, 14, 15, 16, 17.

‡ Ver. 5.

§ Chap. xiv. 7. xi. 18.

|| Ver. 6.

"resurrection;" blessed, indeed, for they are now separated from, and placed above, all the troubles, vexations, misfortunes, and destructive evils of the world, and even above the temptation and power of Satan! blessed, indeed, *because they have now recovered that glorious state of innocence, felicity, and perfection, which they had forfeited through the disobedience of their first parents*; and blessed above measure, for they have now found their lost Shepherd, and are now to be fed by him; and repose in the sunshine of his perfection for ever and ever! and *boldly indeed!* for they are pardoned and justified by *his blood*, and anointed and sanctified by his righteousness, and so perfectly *boldly*, that "the second death," or the wrath of God, which shall be poured out upon the wicked in *The last day*, to their eternal punishment, "shall have no power over them; "but they shall be priests of God and of "CHRIST, and shall reign with him a thousand "years\*."

Having foretold the reign of Christ upon earth, the prophet passes to the next, the most awful, important, and decisive events of the providence of God contained in the prophecies, which are to come to pass at or immediately after the termination of it. He does not mention what are to be the effects of the merciful reprieve of the "lives" or superstitious rites of the pagan nations; nor was it a matter of any moment for us to know; it would only be one among innumera-

\* Psalm ii. *per totum*. Isaiah xxxv.

ble instances of the mercies of God in the course of his government of mankind; and if the abundant proof of that truth displayed before our eyes has not convinced us of it, a knowledge of the facts omitted would not answer that purpose; however, as a God of infinite wisdom does nothing in vain, we may reasonably suppose that many of those nations, now no longer subject to the temptations of Satan, but left to their free will, and having, as it were, before their eyes the beatitude of the children of God, will, upon a comparison of their fallen, sinful, and miserable state, with the ineffable righteousness, peace, and felicity of the kingdom of Christ, forsake their ancient and deep rooted prejudices and habits, and their sensual and abominable idolatry, embrace the truths of the ever living God, and, at the *last*, be *saved*, and thus fulfil one of the parables of Christ himself when foretelling his kingdom, and alluding, among others, to this very event: he there\* compares his kingdom to a "Lord of  
 " a vineyard and his labourers, some of whom  
 " he called in at the *first* hour, others at the third,  
 " and the sixth, and the ninth, and the eleventh:  
 " and when at night he called them in to receive  
 " their reward, he paid those that came at the ele-  
 " venth and *last* hour *first*; and those that were  
 " called in *first* he paid the *last*, and gave to all  
 " the same reward;" and then adds, "† so the  
 " *last* shall be *first*, and the *first* *last*; for many  
 " be called, but *few* chosen." Thus he foretels,

\* Matth. xx. 1—16.

† Ver. 16.

as I humbly interpret the parable, that the Pagan nations and the Jews\* (the latter of whom are to remain in a dispersed state among the former until after the commencement of the reign of Christ), who were the *first* transgressors of the word of God, shall be the *last* called, saved, or punished, as they shall receive or reject the Gospel of Christ: "for many be called but few chosen;" and that the obstinate and perverse followers of the Mohamedan and the papal apostacies, and of the atheistical system, and of the great confederacy, who have been the *last* in transgression, shall be the *first* punished. But whether or not any of those nations shall avail themselves of the merciful opportunity of coming over to Christ in his kingdom, we shall presently find that many of them, a mighty host, "the number of whom is to be as the sand of the sea," shall not only remain refractory, preferring their

\* That the restoration of the Jews is not to take place until after the coming of Christ to reign, seems probable from the assurance given by him to the apostles, that when "he shall sit in his glory," they shall sit on twelve thrones, judging the twelve tribes of Israel." (a) For it seems, from sundry parts of the prophecies relating to that blessed event, which I have not now leisure to explain, they will be called and restored at some time during the period of a thousand years; that so the two churches of God may be united under Christ, and then they shall be "judged" by their own twelve elders, who, together with the twelve apostles, are the four and twenty elders, having on their heads crowns of gold, who the prophet represents, in divers places, as being with Christ in heaven. (b) Besides, we are told that "their plagues should be of long continuance, and their sore sickness of long continuance," and that they should be for a sign and a wonder upon their seed forever;" (c) that is, during the whole period of the Christian dispensation.

(a) Matth. xix. 27, 28. (b) Rev. iv. 4. v. 8, 14. xi. 11. xix. 3.

(c) Deut. xxviii. 46, 59.



filthy idolatry to the adoration of the true God, but stirred up and led on by Satan, shall make a *last effort* to destroy the kingdom of Christ. Let us therefore return to the prophet.

Ver. 7, 8.—“And when the thousand years  
 “are expired, Satan shall be *loosed* out of his  
 “*prison*, and shall go out to *deceive* the nations  
 “which are in the *four quarters* of the earth,  
 “*Gog and Magog*, to gather them together to  
 “*battle*, the number of whom is as the *sand*  
 “*of the sea*. And they went up on the *breadth*  
 “of the earth, and encompassed the camp of  
 “the *saints* about, and the *beloved city*: and  
 “FIRE came down from God and *devoured*  
 “*them*.”

Here we have a brief account of the last battle which will ever be fought upon the earth: a battle between TRUTH and FALSEHOOD, between *the Son of the Most High God*, his saints and just men made perfect, and redeemed from a fallen sinful world and their enemies. The account of this battle the prophet begins by informing us, that Satan will be released from his imprisonment, and suffered to resume his lost power at the expiration of the thousand years; and that he will go out to deceive the nations, *Gog and Magog*; meaning, as I humbly conjecture, the *idolatrous* nations, who having, as it were, had ocular demonstration of the blessed fruits of the word of God in the kingdom of Christ, shall despise and reject it;

for, according to prophetic history, all other nations are to be destroyed before this event by the judgments and wrath of an offended God, except those that shall have obeyed his divine will revealed by Christ. This conjecture seems to receive a degree of probability from the text itself; for the nations here referred to are described by the terms *Gog* and *Magog*. And we learn, from ancient histories, sacred, as well as profane, that “*Magog*” was the country of the Magogians, Gomerians, and Tubalines, the descendants of *Magog*, *Gomer*, and *Tubal*, the sons of *Japhet* the son of *Noah*; a country of the most filthy and detestable idolatry, in which, in early times, the great idol *Atergatis*, a mermaid, was the god of their adoration, and “*Gog*” was their prince, and a great enemy of the Jewish church. It may therefore be reasonably supposed that the prophet meant, by those two words, figuratively to describe the refractory idolatrous nations, who are now to be deceived by Satan in the four quarters of the earth, and to be gathered together to battle: a mighty host! for “their number is to be as the sand of the sea.” Nor are the saints to be unprepared to meet the dreadful event: they are to be “in camp,” or as it is before figuratively expressed, they are “\*to stand upon a sea of glass mingled with fire,” under the protection of their Almighty Redeemer, *invincible*.

\* Rev. xv. 2.

Of this perfect security, this invincibility of the church of Christ, Satan shall be so ignorant as to know\* nothing of it, and be under a delusion so strong, that he shall think it will be an easy † prey; and shall therefore go upon the breadth of the earth, and compass the camp of the saints about, and prepare to destroy it; but fool! THAT GOD WHOSE WISDOM AND POWER IS INFINITE, and “who made the “heavens and earth and the sea, and the rivers and fountains of water†,” shall pour down FIRE upon thee and thy mighty host, “and devour thee; that is, by such means as shall be consistent with his omnipotent will utterly destroy them; that in this great and last awful overthrow of the enemies of his holy word, he may be “*sanctified*,” and his holy name *glorified*, in their sight, as well as in that of his church.

But although the heathen world is to be thus utterly destroyed, yet Satan, which is the devil, their leader that deceived them, being§ “*a spirit*,” a fallen angel||, is not to be destroyed with them, but is to be reserved for a worse, and yet a more merited fate—a fate to which even annihilation would be infinitely preferable: he is to be taken and “¶ cast into “A LAKE OF FIRE AND BRIMSTONE, where the “*beast* (of apostacy) and *the false prophet* (of “atheism) are punished\*\* (having been cast

\* Ezek. xxxviii. 14, when foretelling the same event.

† Ibid.

‡ Rev. xiv. 7 Acts xiv. 15.

§ Eph. ii. 2.

|| Matt. xxv. 41. 1 Cor. vi. 3.

¶ Ver. 10.

\*\* Rev. xix. 20.

“ thither before the coming of Christ,) and to “ be tormented day and night *for ever* and “ *ever*.” Thus Christ will now have reigned, according to the express prophecy of St. Paul\*, “ until he hath put all enemies under his feet,” except one, and “ this, the last enemy that is to be destroyed, is *death*.” He will now have triumphed over that “ old serpent” who seduced our first parents to disobey their bountiful and benevolent CREATOR most ungratefully and wickedly; who ensnared and betrayed the pious descendants of Noah into the pollutions of heathen idolatry; who when Christ had spread the holy word and will of God over the heathen world, seduced his church into Mohamedan and papal darkness and apostacy, and into all the horrid abominations, blasphemies, and lusts of French atheism; who, not yet satiated with all this mischief, this “ perdition” of the souls and bodies of the human race, seduced the remains of the three last-mentioned enemies of Christ, into a grand confederacy to prevent his coming; and who, now desperate with so many defeats, has audaciously attempted to destroy him and his church IN THE HEIGHT OF HIS POWER AND GLORY.

\* 1 Cor. xv. 25, 26.

END OF THE FIRST VOLUME.

